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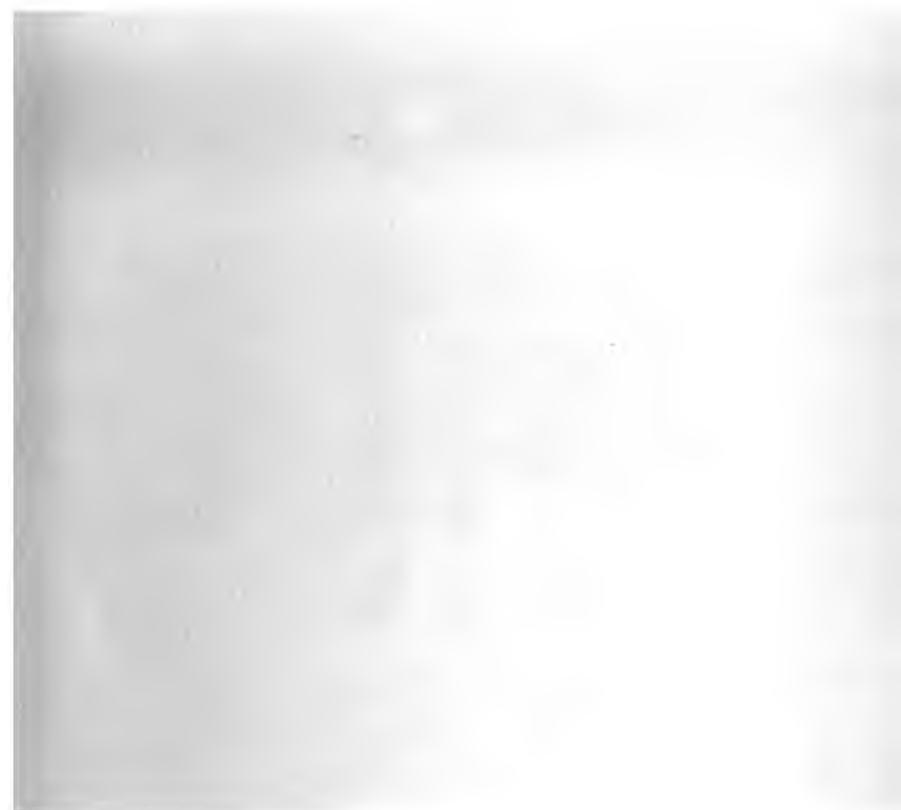
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THE UNIVERSITY OF CHICAGO PRESS
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WWW.CHICAGO.PRESS.EDU





24.

SEMI-CENTENNIAL.

1874.

THE

51
4-80/81
FIFTIETH

ANNUAL REPORT

OF THE

American Sunday-School Union,

1874.

PUBLISHED FOR GRATUITOUS CIRCULATION

PHILADELPHIA:

No. 1122 CHESTNUT STREET

1824.

SEMI-CENTENNIAL.

1874.

50-51
1873/74-80/81
THE
FIFTIETH

ANNUAL REPORT

OF THE

American Sunday-School Union,

1874.

PUBLISHED FOR GRATUITOUS CIRCULATION

PHILADELPHIA:

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ANNIVERSARY

AND

SEMI-CENTENNIAL MEETINGS.

On the 24th day of May, 1874, the AMERICAN SUNDAY-SCHOOL UNION completed the FIFTIETH YEAR of its work.

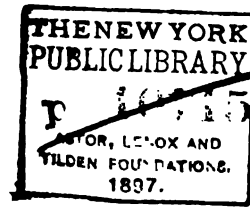
As a fitting commemoration of this event, the Semi-centennial Anniversary was held at the Academy of Music, in Philadelphia, Tuesday evening, May 26th, and was attended by a large and deeply interested audience. Addresses worthy of the occasion and of the distinguished speakers were made by the Rev. John Hall, D.D., and Rev. Stephen H. Tyng, of New York, and by the Rev. John Peddie and George H. Stuart, of Philadelphia.

A Jubilee Missionary Meeting was also held at Broadway Tabernacle, in New York, Thursday evening, May 29th, when the veteran missionaries, Rev. B. W. Chidlaw, of Ohio, Rev. John McCullagh, of Kentucky, Stephen Paxson, of Missouri, and also Martin B. Lewis, of Minnesota, and F. G. Ensign, of Chicago, gave interesting sketches of the work and its results upon their respective fields. The interesting facts and incidents which they drew from their years of missionary toil and experience, forcibly illustrated the imperative necessity of such a work, the adaptability of the Union's plan of operations to meet this need, and the blessed success with which God has uniformly crowned its efforts to give the Gospel to the destitute in our land.

The Rev. Wm. Orniston, D.D., in a fervent and eloquent speech, responded in behalf of New York, to the statements of these missionaries, assuring the Society of the continued loving sympathy and cordial support of the Christians of that city, and in confirmation of it, extended to the missionaries his hand in cordial greeting, as the hand of all New York, the audience spontaneously rising amid applause and enthusiasm, in hearty recognition of his earnest declaration.

Following these, Semi-centennial meetings were held during the month of July in Detroit, Chicago, Galesburg, Bloomington, Springfield, Jacksonville, St. Louis, Keokuk, Burlington, Peoria and Davenport. The Rev. John Hall, D.D., of New York, spending a portion of his summer vacation in the West, cheerfully made an effective address at each of these meetings. Beside the

THE



50th

ANNUAL REPORT

OF THE

American Sunday-School Union.

MAY, 1874.

PHILADELPHIA:

AMERICAN SUNDAY-SCHOOL UNION,

No. 1122 CHESTNUT STREET.



NOV 27 1892

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OF
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FIFTIETH ANNUAL REPORT.

THE Seventh Report of the Philadelphia Sunday and Adult School Union, read at their Annual Meeting, May 25, 1824, after presenting a brief abstract of the condition of Sunday-schools in Great Britain and Ireland, France, Holland and Switzerland, India, Ceylon, New South Wales and Van Diemen's Land, South Sea Islands, West and South America, Malta, Canada, Nova Scotia and Newfoundland, and the West Indies, proceeds to remark :

"In the United States our information with regard to the number of our Sabbath-schools, is too defective to afford materials for a correct statement. This is a circumstance which gives sincere regret to the Managers, and, doubtless, to all the friends of Sunday-schools. The inquiry has been made, 'How shall this obstacle be surmounted?' It is known that the difficulty of obtaining necessary information on this subject arises from the diversity of the Unions and schools in our vast territory, and their want of one common bond. If all these could be united, and their information concentrated, it is obvious that the difficulty complained of would be overcome. This consideration has induced the Managers to unite in the sentiment expressed to them by many individuals residing in different parts of the United States, and with them to recommend the formation of a National Society, to be called **THE AMERICAN SUNDAY-SCHOOL UNION**. They conceive that a National Institution will be eminently useful, not only to combine the efforts of the Sabbath-school societies, and produce a concert of action, but to strengthen the hands of the friends of pious instruction on the Lord's day; to disseminate useful information; circulate moral and religious publications in every part of the land; to make the liberty of the press conducive to the 'liberty of the gospel;' and to plant Sabbath-schools wherever there is a population."

After the reading of this Report :

"On the motion of Thomas Bradford, Esq., of the Presbyterian Church, of Philadelphia, seconded by the Rev. Gardiner Spring, D.D., of New York,

"Whereas, The great and progressing increase of Sabbath-schools throughout our country, exerting a powerful and most beneficial influ-

ence over all classes of society, calls loudly for union and *organized action*; and the prosperity of this society shows clearly the efficiency of such union; and whereas the Constitution of the AMERICAN SUNDAY-SCHOOL UNION has been approved by the Sunday and Adult School Union of Philadelphia, and other Unions, therefore

Resolved, That the Constitution of the AMERICAN SUNDAY-SCHOOL UNION be adopted. . . .

"On motion of Mr. Joseph H. Dulles, seconded by Mr. Ambrose White, Managers of the Sunday and Adult School Union,

Resolved, That the meeting now proceed to the election of a Board of Managers for the American Sunday-School Union."

It is an interesting fact that after the expiration of a half a century, Mr. Dulles is still a zealous labourer in the society of which he was one of the originators, and his colleague, Ambrose White, long our Senior Vice-President, continued with us until his decease a few months since (Dec. 18, 1873), in his 94th year.

Whilst all portions of our wide-spread country were comprehended in the field of the Society's operations, the attention of the Managers was especially directed to the spiritual destitution and the future influence of the great West—the social and religious condition of which was graphically depicted a few years since in the reminiscences of Mr. A. W. Corey, who has been for forty-nine years, and still is, in the service of the Society, and who was for a long period the faithful Superintendent of Missions in the Valley of the Mississippi.

He remarks:

"In a communication to the Society in 1845, the writer of these memoranda, after having resided in the West for more than a dozen years, and traversed it extensively, said, 'I am persuaded that there is no influence so much needed over this vast West, as that which your Society is calculated to exert. In it alone, I believe, is our salvation. While I would have all existing means vigorously carried on and multiplied tenfold, I would have greater relative importance given to Sunday-schools. For it is on them we are chiefly to depend, after all. The colporteur, the Bible agent, and even the living missionary, have all acknowledged that their labours among this people in advance of Sunday-schools, and without them, have been comparatively of little use. In the Sunday-school, the Bible, of course, is read and studied. The teacher is the expositor—the living minister, if you please; and the library is the best, the cheapest, and the most efficient system of colportage in the world. A Sabbath-school once formed, and there is a nucleus, a centre of common interest and labour, which will increase and grow, and with proper attention will result in the establishment of other permanent gospel institutions. This, it is admitted by those who have tried it, must be the process by which missionary stations

and churches are to be established. . . . The field originally assigned to Mr. Corey's supervision embraced Illinois, Missouri, Arkansas, Iowa, Kansas and Nebraska, and 'the regions beyond'—many times the size of all New England—with a population composed of native-born citizens, aborigines, and immigrants from every country of Europe; and increasing in a ratio unprecedented in the history of the human race. Among them was to be found every grade of mental and moral cultivation and destitution, from the highest degree of human attainment to the most besotted ignorance and degradation.

"The political and religious character of the people was no less diversified. Here was Christianity and Infidelity, Materialism, and Spiritualism, and Indifferentism; Protestant Christianity in all its variations, and Romanism in its boasted unity; Democracy and Despotism, Freedom and Slavery; mind in conflict with mind, and party with party, jostling each other, and all striving for the ascendancy, like the agitated waves of the sea, lashed to fury, and 'casting up mire and dirt.'

"After an excursion into Southern Illinois, formerly denominated 'Egypt,' I wrote to a friend as follows: 'I have found large sections where the people need light as much as they do in Burmah or Japan—where there are scarcely any Sunday-schools or churches, and but few common schools, and they of an inferior grade. The Sabbath is little regarded, and intemperance and profanity and their kindred vices prevail to an incredible degree.

"About the same time I heard a missionary of the American Home Missionary Society, who had spent several months in exploring the southern counties of the state, make a public report. After a dark and melancholy description of the intellectual and moral wants of the people, and the difficulty of doing anything for them, amounting to almost utter hopelessness, he said, with emphasis and with a countenance brightening up with hope: 'There is one way of reaching this people with the gospel, and that is by means of the Sunday-school. While they are prejudiced against all other means used for their improvement, they look favourably upon Sunday-schools. And the chief reasons why they are in favour of them are, that the teaching is gratuitous—it will cost them nothing—and it is on the Sabbath day, when it will not so much interfere with their secular employments.'"

After other illustrations of the same character, Mr. Corey thus continues:

"I give the above items to show the intellectual and moral condition of large sections of the West, the destitution of Sunday-schools, and something of the public sentiment in regard to them 25 years ago [*i. e.* in 1845]. To every Christian patriot it was apparent then, as now, that there could be no adequate remedy for these evils but in the general diffusion of the gospel.

"And who was to perform this work of primary evangelization, if the AMERICAN SUNDAY-SCHOOL UNION did not? 'How,' it was asked, 'is the gospel to be introduced into the thousands of new settlements

that are springing up all over this new territory?' The Christian ministry, pre-eminently appointed of God to publish the gospel to every creature, as at present constituted, and in present force, is immeasurably inadequate to the work of evangelizing the West. Not one-fourth of the people in these Western states and territories now enjoy anything like stated ministerial instructions. Our position then is this: that God, in his most gracious providence, has in these latter days raised up in the UNION SUNDAY-SCHOOL a supplementary ministry, adapted to the existing state of society—not to supersede the established ministry, but auxiliary to it; by which the gospel may, in a single generation, be preached to all the people in every village and hamlet of our land. . . . We employ a missionary at a moderate compensation. He commences his operations in a given county, and confines his labours chiefly to that county till his work is done in it. By a little preliminary labour his appointments are so arranged that he can attend three or four meetings in as many neighbourhoods during the week. At each of these meetings, which usually embrace most of the people of the vicinity, without reference to denominational peculiarities, a neighbourhood (union) organization is formed for the purpose of sustaining a Sunday-school. Teachers and officers are appointed; funds are raised to procure a library, and everything is so arranged as to commence a school on the ensuing Sabbath. When the Sabbath comes, the missionary usually attends two or more of these opening schools, instructing them in their duties and encouraging them. The next week he passes into other neighbourhoods, performing a like operation, till, having spent several weeks in a county, he leaves it for another. Now let us follow the footsteps of this man through the county, and see what discoveries we shall make. In each neighbourhood where there is a sufficient population, we shall find an organization consisting of from 4 to 10 teachers and 25 to 60 or 70 scholars, who come together every Sabbath morning or afternoon avowedly for the purpose of studying the Scriptures of truth. Not unfrequently we shall find parents diligently engaged with their children in studying the Bible. We shall find neighbours of different religious creeds, who have not been accustomed to meet together for any religious purpose, now mingling their exhortations and prayers and songs of praise, and gratitude to God that they can forget their petty differences—which they now discover they had greatly magnified—and love and labour together as Christians. We shall also find a library of 75 to 200 volumes of choice moral and religious literature, in which every one finds a deep personal interest, circulating actively, and changing hands fifty-two times in the year, distilling precious truth into the immortal mind, and diffusing their influence through all the families of the neighbourhood' After the lapse of a few months, if we look into this neighbourhood again, we shall probably find that the places of public Sabbath amusement are less frequented. He that putteth the bottle to his neighbour's mouth has lost many of his customers. The sound of the hunter's guns and hounds no longer disturb the quietness of the day; visiting and places of recreation are abandoned. A manifest change has come over the neighbourhood. God's truth

has been inculcated, 'line upon line, precept upon precept,' till its quiet but resistless power has been felt and acknowledged. The people presently begin to feel the need of gospel ordinances. They talk about a church and a ministry, nor cease to agitate the question till the desire of their heart is granted."

RESULTS OF THE OPERATIONS OF THE AMERICAN SUNDAY-SCHOOL UNION, 1824-1874.

For 7 years (from 1839 to 1845, inclusive) no accurate statistical record has been found. For the remaining period (43 years), terminating March 1, 1874, we report:

Schools organized,	57,799
Containing teachers,	386,242
Containing scholars,	2,545,787

Estimating the 7 years at an average of 500 schools per annum, with 6 teachers and 30 scholars to each, which is far below the average of the preceding and following years, the total result would be:

Schools organized,	61,299
Containing teachers,	407,242
Containing scholars,	2,650,787

In addition to the Sunday-schools actually organized, there has been another and equally important work, to wit: to nurture and sustain these and other schools. The records show that by visits and words of counsel and encouragement, and gifts of books, papers, etc., assistance has been extended in 87,291 cases, with a membership of teachers, 674,959, and scholars, 4,842,768. Amount expended in missionary operations (1824-1874) \$2,133,264 13, of which about \$517,000 were for books, papers, etc., furnished to needy Sunday-schools. Value of books, papers, etc., circulated through sale and donation, (1824-1874,) about \$6,000,000.

We return special thanks to the American Bible Society for liberal appropriations of Bibles and Testaments; to conductors of the press, for diffusing information respecting our work; and to pastors, churches, Sunday-schools, and others, for their contributions.

PUBLICATIONS.

Section 2 of the Constitution of the American Sunday-School Union thus reads: "The object of this corporation is to establish and main-

tain Sunday-schools, and to publish and circulate moral and religious publications."

The Publications of the Union are to be considered under four different aspects:

I. *As an important branch of our missionary operations.*

Sunday-schools cannot be profitably conducted without books for teachers and scholars. Interest is to be maintained, knowledge imparted, principles enforced, and truths illustrated: and few, even among the well educated, are "sufficient for these things," if thrown, week after week, on their own mental resources alone. But where the vast majority of the teachers are themselves ignorant, the necessity of the printed page becomes still more obvious.

II. *As furnishing teachers with materials for home study of the lessons.*

How shall the teacher impart that which he does not possess? And how shall he possess that which he takes no pains to acquire? If the farmer plant no seed, he can look for no crop; and if he trust to the natural produce of his ground for a harvest, he will trust in vain.

III. *As supplying pastors and other Biblical students with instruments adapted to their purposes.*

IV. *As offering to individuals or to families "moral and religious works," suited to different sexes, ages and capacities.*

Under these four heads we include all of our own publications, which, based upon those great evangelical doctrines in which we are all agreed, yet profess to exclude every thing which, either by way of advocacy, censure, or reference, appertains to denominational or sectarian limits.

That the public appreciate the advantages thus offered of a book-supplying institution whose *imprimatur* obviates the necessity of personal examination before purchase, is sufficiently evinced by the commendations of many eminent authorities, and the active demand at our counters.

As regards our own books, the Committee of Publication have seen no reason to depart from, but much reason to adhere to, the principle which has guided them from the beginning, viz., to limit their issues according to the character of the works presented for their acceptance; to regard quality rather than quantity; to have respect less to the immediate popularity than to the permanent usefulness of their volumes. This course has not been favourable to the rapid augmentation, but it has secured the solid value, of their catalogue. It is possible to add to

the weakness, rather than to the strength, of an army by increasing its numbers; and this error in tactics we have sought to avoid.

Yet it will be seen by an examination of this catalogue that we offer to the public a large list and a great variety of good books. Our publications number more than two thousand, and comprise the following among other subjects: Allegories, Antiquities, Biography, Cards, Charts, Customs and Manners, Domestic Economy, Education, Geography, History, Maps, Missions, Natural History, Temperance, Tickets, Travels, and Voyages.

PERIODICALS.

THE PRIMARY LESSON PAPER, recently added to our list of Scholars' Papers, completes a system of graded lesson helps for schools. THE SUNDAY-SCHOOL WORLD continues to furnish explanations upon the International Lessons, in addition to Reviews, Concert Exercises, and a large amount of material upon the principles and methods of teaching. The Lesson Papers for Scholars, of three grades, viz.: THE ADVANCED LESSON PAPER, for advanced or Bible Classes; THE INTERMEDIATE LESSON PAPER, with questions; THE PRIMARY LESSON PAPER, with questions, answers, and pictures, for the youngest classes, have gained rapidly in public favour during the year. THE SCHOLAR'S HAND-BOOK on the International Lessons, prepared by Rev. Edwin W. Rice, was also added to the list of helps during the year, and has been warmly commended as specially valuable in promoting more careful study and preparation of the lessons by scholars. The large circulation of THE CHILD'S WORLD (semi-monthly and monthly) shows that the value of its interesting and illustrated articles is fully appreciated.

From the many evidences of approbation received in the past year, the Committee has reason to believe that the periodicals now published by this Society—which fifty years ago was so prominent in securing the introduction of popular Sabbath-school papers into this country, by issuing the illustrated "YOUTH'S FRIEND," for children, and the "AMERICAN SUNDAY-SCHOOL MAGAZINE," for teachers—are a fair indication of the great advancement made in this special department of the Sabbath-school work, during the past half century.

MISSIONARY OPERATIONS, 1873-4.

GENERAL SUMMARY BY DEPARTMENTS, MARCH 1, 1873, TO MARCH 1, 1874.

	Schools Organized.	Teachers.	Scholars.	Schools Visited and Aided by Donation.	Teachers.	Scholars.	Bibles and Testaments Distributed.	Families Visited.	Miles Travelled.	Addressees Delivered.
North West.....	359	1,707	11,823	831	4,468	39,619	2,559	2,913	51,079	1251
South West.....	269	1,311	11,529	469	2,493	21,330	1,268	1,945	38,536	849
Michigan.....	60	222	1,228	349	1,349	9,716	582	947	24,216	570
South.....	374	2,052	20,046	595	3,312	29,431	4,872	2,237	41,281	1242
Pacific Coast.....	33	87	806	120	411	5,744		387	9,833	151
Pennsylvania.....	49	393	2,074	212	1,533	10,445	475	870	13,025	297
New Jersey.....	38	222	2,040	306	3,237	37,045	142	2,122	8,623	246
Ohio and Indiana.....	11	66	441	9	82	770			9,530	168
New York.....	14	97	540	68	310	1,934		523	2,040	45
New England.....	29	139	850	167	4,392	34,532		1,423	34,491	203
Total.....	1216	6,296	51,377	3,176	21,587	190,566	9,898	13,367	232,753	5,022

REPORT OF THE NORMAL SECRETARY.

The desire to do Sunday-school work in the *best* way wherever it is attempted, keeps commendable pace, in this country, with the extension of the Sunday-school system into new fields by pioneer missionaries of the American Sunday-School Union. Never before was the demand so great in the Sunday-school sphere for instruction in wise methods of working, and for aids to teacher-training.

During the last year the Normal Secretary of the Society has prosecuted work in this line to the extent of his strength and ability; attending and leading the teachers' meetings of particular schools; conducting local institutes; aiding in the formation and work of normal classes, teachers' associations, and superintendents' councils; having a share in Union and denominational conventions and conferences—county, state, or national; and in other ways giving help to those already active, and endeavouring to stimulate those who were yet indifferent. In this work he has travelled above 18,000 miles, in 13 states, reaching more than 100 Sunday-schools, with an aggregate membership of some 28,000.

A small volume on "Review Exercises in the Sunday-school," prepared by him during the year, was published by the Society, and republished soon after in England by the London Sunday-School Union.

A common interest in the study of a common Bible lesson has drawn into closer fellowship the Sunday-school workers of the entire country,

while it has formed a new bond of sympathy with workers in the same cause in other lands. Indeed, various agencies have combined the last year to bring the Sunday-school workers of Christendom into a oneness of purpose and spirit quite unparalleled in the history of this cause. A visit to the United States by Fountain J. Hartley, Esq., an Honorary Secretary of the London Sunday-School Union, for the purpose of becoming better acquainted with the American Sunday-school system, its work, and its workers, served to improve the mutual understanding and good feeling, and to promote the co-work of Sunday-school labourers in England and America. The conference in New York of the Evangelical Alliance brought representative Sunday-school men from the Continent of Europe, as well as from Great Britain, to be known by, and to know, their American brethren. The Committee of the Foreign Sunday-School Association improved these visits to advantage by special meetings, at which the foreign delegates told of what was doing or needed in their fields. The Normal Secretary of the Union was glad also to compare notes with these distinguished workers from abroad, as to plans and methods of labour, and to aid them to an understanding of the actual condition of this cause in America. To this end he accompanied Secretary Hartley in visiting Sunday-schools, in city and country, from Boston to St. Louis, and was in conference and co-work with representatives from France, Spain, and Ireland. A day of Universal Prayer for Sunday-schools, recommended by the London Sunday-School Union, was widely observed in this country in the month of October.

What has already been attempted in the direction of teacher-training in the Sunday-school, is but a suggestion and an earnest of what is yet to be done, before every Sunday-school teacher is as he should be, "a workman that needeth not to be ashamed, rightly dividing the word of truth."

NEW ENGLAND.

As hitherto, Mr. Trumbull has had the oversight of missionary work in this field, while giving his chief attention to normal work. Although only two permanent missionaries have assisted him in New England, each of its 6 states has been reached by him or his co-workers within the year.

Rev. S. H. Record has continued his efficient labours, doing missionary work in Maine, Massachusetts, and Rhode Island. He organized

24 new Sunday-schools, re-organized 2 which had suspended, and aided 112 others, reaching in all about 11,000 teachers and scholars. He visited upwards of 1300 families, and addressed 72 congregations, travelling in the line of his work about 5300 miles.

Two new churches have been organized within the year, on the basis of Sunday-schools previously gathered by him—1 in Maine and 1 in Rhode Island. The founder of the settlement in Maine, where the Sunday-school was followed by the church, had commenced a similar settlement in another county some years before, with the avowed purpose of keeping out “rum and religion.” He succeeded in almost entirely banishing *religion*, but *rum* seemed to have so strong an affinity with irreligion that it would not stay out at his bidding. The result was a state of society which he could not tolerate. He withdrew his manufacturing interests from that community and tried again in another settlement. Although still disavowing any need of Christianity to himself personally, he wanted religion in his new colony, “because it improved society” and gave him “a better class of help” in his business. He aided the Sunday-school missionary in his work. The Sunday-school there is now called one of the best in the state, and the community about it is prospered in material and spiritual interests.

The Rhode Island Sunday-school which rejoices in the new church organization, was gathered under circumstances of peculiar discouragement. Three grog shops seemed the principal centres of attraction when the missionary first visited the neighbourhood. He failed the first year to find a competent Christian man for superintendent, and the second year the school-house was at first locked against him. But the prayerful perseverance of the missionary was rewarded. The Sunday-school was commenced. Souls were led to trust in Jesus. Prayer-meetings were held in the ball-room over one of the grog shops. Two of the three liquor-dealers gave up their evil business. And now a church has been organized in that renovated neighbourhood.

Some 50 new Sunday-schools have been formed by Mr. Record in one county of Massachusetts since he commenced its canvass a little more than five years ago. And one-third of that county is yet to be visited by him.

Under an arrangement of long standing between the National Society and the State Association, Mr. John D. Wattles is a Sunday-school missionary for Connecticut. He has within the year organized 3 new schools and aided 34 others, including an aggregate membership of

6897. His principal work has been with existing schools and in conference with the workers of different denominations throughout the state. He has secured a new statistical canvass of the Connecticut Sunday-school field, and has aided in local institutes and conventions throughout the state, travelling nearly 11,000 miles in the prosecution of his work.

That Sunday-school missionary effort is not yet superfluous in New England, is shown by the fact that in one district where Mr. Wattles organized a new school only 3 families of its 28 were in the habit of church attendance; and of the 48 children living in that neighbourhood not one attended Sunday-school. Yet all of these were nominally Protestant families, although many of them were so prejudiced against evangelical religion that the active members of the nearest Christian church were unable to gather a Sunday-school there, even if library books had been furnished to any extent. But the pastor and people of that church gladly cooperated with the missionary in his work, and the new school had their sympathy and assistance from its commencement.

The pioneer missionary work of the Society has been gaining steadily in the confidence of New England Christians. Notwithstanding the financial stress of the last year the contributions from this field in aid of this work have been larger than in any former year. Individual givers are more commonly than hitherto providing for the support of particular missionaries. The reports from these representative workers strengthen the conviction of the donors, that no outlay for pioneer evangelism is more richly remunerative than that which sustains the missionary force of the American Sunday-School Union.

NEW YORK.

F. H. Wisewell, Secretary, reports:

Missionary labour has been prosecuted as usual in some of the more needy localities in this field, and a number of new Sabbath-schools have been gathered. The work done by the American Sunday-School Union, however, within the bounds of the Empire State, is by no means fully shown by the statistics of new schools created. In this department only fourteen new organizations have been set in operation by the direct missionary labour of this Society during the year, but in long-settled districts, the call is not so much for the organization of new schools as for aid, instruction, and encouragement for feeble and ineffi-

cient ones already existing. Among the poorer farming districts in the open country, where the care of individual churches does not reach, the work of a Sunday-school missionary, who is pastor and evangelist for a whole region, fills a place in promoting the interests of Christ's cause among all people of whatever name, not likely to be filled in any other way, and in some such neighbourhoods the recent labours of our missionaries have been appreciated as highly useful.

A number of counties have been explored, and personal visitation of families, the seeking out of children not in Sabbath-school, the holding of neighbourhood prayer-meetings, the stimulating and help of Sunday-school conventions, and the elevating of Sunday-school work in the estimation of superintendents and teachers who have had hitherto no adequate conception of its scope, its duties, or its possibilities, have been undertaken with some good degree of success. The missions schools thus cared for have not been left untouched by the special and gracious manifestation of God's presence so thankfully recognized among the Sabbath-schools of our State during the year. A missionary writes :

The spirit of God has been with us in our labours and much good has been done for the cause of Christ on my field. The Lord is blessing some of our Sunday-schools so that a number of souls have come out openly for Him. Most of them are children, and some of them owe their presence in the Sunday-school, directly to the American Sunday-School Union. In one little school, organized by me one year ago, about 20 have thus been reached.

The general regard of the Christian public for the missionary work of the American Sunday-School Union and the catholic principles on which it is done, is manifestly being strengthened year by year in such centres of wealth and influence as are located on this field. The tendency of the World's Evangelical Alliance meeting held in New York within the past year, being so exactly in accord with the principles and practice of this Society, was helpful to our cause as to every other unselfish Christian work. The material support extended during the year by discriminating and fair minded givers, has been unusually gratifying. Renewed thanks are also due to those generous helpers in churches and Sunday-schools—pastors and people in city and country—who have so long and so nobly sustained this missionary service at the West and at the South ; and on this favoured field our eyes must still turn to Christian men and women of large means and liberal aims, with a further plea for the multitudes of children yet untaught in God's

word. Our prayer of faith for this Jubilee Year is, that New York will send out a sympathetic and hearty God-speed to all tried workers in the service, and furnish means for commissioning many others like them.

NEW JERSEY.

John K. F. Stites, missionary, reports :

In looking back through another year and reviewing the work on my field, my heart is filled with gratitude to Almighty God. His presence has been granted me, and he has been pleased to own and bless my unworthy efforts: 38 schools, with over 2000 scholars, have been organized, nearly all of which are in successful operation and the larger proportion increasing in both numbers and interest. These schools have already exerted a powerful influence for good, and that influence is being extended until in some instances, whole neighbourhoods have undergone a perfect moral transformation. In many of these localities, nothing save a union effort could possibly succeed at the start, and even in this, great labour, with patience and perseverance, is necessary. And without this, these children and youth would continue to grow up in an almost heathenish condition; our Union system seems to meet the case, and is certainly the great pioneer in preparing the way among these destitute ones, for future good work. I have ever been received kindly by, and warmly welcomed among, all classes, in the prosecution of my work. I have visited and aided during the year a large number of other schools on my field, in destitute places and in needy circumstances, relieving their wants so far as possible, and encouraging them in the good work. Besides my work in the Pines, villages are springing up along the line of new made railroads, demanding my attention and calling for help; hence, although much has been done, the work increases and much remains to be done. A number of buildings have been erected during the year for our school purposes, and arrangements have already been made for the erection of others during the present year. Three churches have been organized and are now in successful operation, enjoying preaching services each Sabbath in connection with a flourishing Sunday-school. In one instance, the church building is nearly completed; the others are worshipping in neat and commodious chapels, erected during the year. In one of these places, when a few years ago I first organized our little Union School, it was for some time a difficult task to keep things moving. The people were both destitute and ignorant. We persevered, however, God smiled upon our efforts, and the school became a success; the reward has come. A church has been organized, a neat building erected, and in it a good congregation is weekly gathered to listen to the preaching of God's word. Truly, God hath wrought great things: to His name, be all the glory! The best part of my report, however, remains yet to be made. It has pleased God to bless the teachings in many of our schools, and 385 of the scholars have been, as I believe, hopefully converted, and are now

earnestly endeavouring to the best of their abilities, to follow the Saviour. In some places the good work still continues. One superintendent writes me to come at once to them, as many of the scholars are deeply anxious about their soul's salvation. How encouraging all this, in the prosecution of the great work committed to me! The demands upon me are of course great. My ardent prayer is, that the Lord will continue His presence with me, and friends to aid me in carrying the work forward.

I herewith present a detailed account of the work done on my field during the twelve years I have been engaged in it:

	Schools.	Teachers.	Scholars.
Schools organized,	231	1,405	11,947
Amount given schools,			\$1,287 69
Amount sold schools,			\$1,129 13
Bibles and Testaments distributed,			1,256
Families visited,			14,241
Miles travelled,			75,407
Addresses delivered,			2,104

In addition to the above, I have extended aid in 1248 instances, the aggregate of which represents a membership of 10,177 teachers and 75,437 scholars. The Lord has sustained me in my work during all these past years: relying upon His aid, I cheerfully go forward in the future.

PENNSYLVANIA.

J. B. Baughman, missionary for York, Adams, Cumberland and Franklin Counties, reports:

The seventh year of my missionary work is closed and not without some blessed results. The following is the summary of my year's labours: New schools organized, 17; teachers, 162; scholars, 758; addresses delivered, 63; schools visited and aided, 27; teachers, 128; scholars, 893; amount sold to schools, \$122 18; amount given to schools, \$30 16; amount given to individuals, \$2 60; received for periodicals, \$34 00; Bibles and Testaments given away, 101; families visited, 290; collections received, \$97 12; miles travelled, 3021; missionary letters written, 418.

YORK COUNTY.—This county is well organized in district institutes, which are auxiliaries to the county organization, and are fourteen in number; meet on an average every three months, and are generally continued for two days. One session is devoted to the children, and is called a Children's Meeting. Churches are frequently too small; the effects are good.

ADAMS COUNTY.—After a good deal of patience and labour, we formed an organization in the county. The first session was held in January last; it had a tendency to awaken a deep interest in the minds

of the people, and was quite a success. The county is also well organized in district institutes, and the schools are in a prosperous condition; a good many are continued all the year.

Cumberland and Franklin Counties are organized in county associations, partly through my personal effort. In Cumberland County, the Sunday-school interest has wonderfully increased during the last year. This county is partly organized in district institutes. Our district institutes have been the means of much good in giving light and knowledge to many people, both in Sunday-school and out of Sunday-school. In a number of places these meetings were the means of preparing the way for revivals of religion. In the four counties assigned to me, quite a number of schools are needed, especially in the mountainous regions. We hope that many of the destitute children can be brought under religious training.

Conversions have been more general the last year than at any former year of my labours, especially among the children. A little boy converted, came to the minister and anxiously inquired, "May I become a member of the church?" The minister took him by the hand and said, "Johnny, we are not going to reject you." A little girl wrote to me, "I have given my heart to Jesus, pray for me that I may remain faithful." Another one said, "I am now a Christian and love Jesus more than anything else." These are a few of the many similar instances of conversions during the year. At a place where I could not find a single person willing to pray in school, a little girl returned home and said, "Papa, why don't you pray with us and talk to us about Jesus, as the man does in Sunday-school;" it broke the father's heart, and he is now the superintendent and an earnest Sunday-school worker. Most all ministers are interested in the Sunday-school work, and are giving time and attention to the early training of the children. Some preach special sermons to the children, which had been so much neglected for many years; wonderful has been the change in this respect within the few last years. The method of teaching has been greatly improved; the International Lessons have proved to be a great help in the Sunday-school cause, in making practical applications, &c.

Rev. C. Reimensnyder reports:

During the past year I organized, visited, addressed, and otherwise aided, 72 Sabbath-schools, containing 694 teachers and 4,692 scholars. In the course of my work I visited 298 families, distributed 194 Bibles and Testaments, and travelled 5,992 miles.

My work was chiefly confined to Lancaster and Dauphin counties. New Sunday-schools at important points were organized, and I have received very cheering reports of their progress and usefulness.

As many of our schools here are still closed in winter, I have advised meetings to be held once a month to keep up the interest and to secure an early re-opening in the spring. Some of our schools have tried this plan with very favourable results.

I have also insisted upon the formation of Bible classes for adults, and when we have not been able to procure suitable, permanent

teachers for such classes, I have advised the members of the classes to select one of their own number to teach. In this way we have some place for all who are willing to attend our schools, either as scholars or teachers.

The schools in my field are generally growing in numbers, interest and usefulness, and the prospect of the work is, upon the whole, quite encouraging.

INDIANA AND OHIO.

Annual Report (1873-1874) of Rev. B. W. Chidlaw.

In presenting a brief report of my thirty-eighth year of missionary service under the auspices of the American Sunday-School Union, I am forcibly reminded that I am growing old; and, I am thankful for such prolonged labours in behalf of a Society whose efforts in the cause of early religious education and the diffusion of Bible knowledge have accomplished so much good and so honoured our common Christianity.

The remarkable adaptation of the missionary work of the American Sunday-School Union on the broad basis of Christian union, and taking the Sunday-school where it is needed, commend its claims as an evangelizing agency to the liberal support of all the churches of our land.

The increase of members, both children and adults, and the elevation of the standard and methods of Bible teaching in our existing schools, is another feature in our missionary work. For this purpose we visit these schools, become acquainted with their wants, and render such services as may be required to promote their efficiency and enlarged usefulness. Personal conference with the superintendent and officers, holding teachers' meetings, and the delivery of public addresses, afford the opportunity of performing this part of our duty as the representative of the American Sunday-School Union.

During the past winter it was my privilege to aid several pastors in protracted meetings, and to preach the blessed gospel of the grace of God in vacant churches, where God honoured his word, and many were added unto the Lord. In these favoured places we hope for a large increase in power to promote Sunday-school instruction the coming year. The converts will find a wide and effectual door opening into fields of Christian labour, rich in promise to themselves and to those for whom they toil, in teaching the words of eternal life.

As a minister of the gospel and a Sunday-school missionary, my own

soul has been greatly refreshed and strengthened by these labours; and we hope they will not be lost to the interests of the American Sunday-School Union. The recorded results of my direct Sunday-school missionary work are not what I could desire. Owing to feeble health in the autumn, and afflictions in my dear family, my report is quite meagre. Nine new schools, numbering 51 teachers and 350 scholars were aided; also, 6 old schools revived. To these I donated \$65 45 of our excellent and useful publications.

During the year, in the performance of my duty, I travelled 11,190 miles, wrote 356 letters, preached 70 sermons, and made 106 Sunday-school addresses. I also made 10 visits to the Ohio Reform School for Boys, where I enjoyed special and favourable opportunities of labouring for the spiritual interests of its 450 inmates. Into county jails and poor-houses, into hospitals and prisons, where the impoverished, the criminal and the outcast needed the consolations of religion, the reforming and saving power of the gospel of Jesus Christ, my feet were often led, and my voice heard in messages of grace from the sinner's Friend to crushed human hearts. Among these sad wrecks of humanity, the great mass never enjoyed the advantages of a Christian home, or a good Sunday-school training; hence they wandered into the paths of vice and crime; and within prison walls the old Sunday-school missionary meets them under the pressure of very unfavourable circumstances. Far better to gather our neglected youth into our Bible schools and teach them the way of salvation, lead their young feet to the paths of religion, that they may live in the love and fear of God.

The American Sunday-School Union, with its past record and future prospects, presents a powerful appeal to all the friends of Christian education among our heterogeneous and neglected masses. On this field,—Ohio and Indiana,—a reinforcement of missionaries is greatly demanded. One-half of our juvenile population yet out of the Sunday-school is a cogent reason for a speedy and large reinforcement to prosecute the organization of Sunday-schools and the introduction of a sanctified juvenile literature throughout its length and breadth.

Grateful for the continued confidence and kindness of the officers of the Society, the liberality of the Christian merchant in New York who sustains me in my chosen work, and, trusting in the divine faithfulness and power, my best services shall be bestowed in behalf of the American Sunday-School Union, the Christian education and the salvation of the children of our broad land.

SEMI-CENTENNIAL REVIEW, BY REV. B. W. CHIDLAW.

During the past fifty years the American Sunday-School Union by its missionary work, and sanctified juvenile literature, has diffused a vast amount of Bible knowledge, and impressed Divine truth upon the intellect and heart of millions in our broad land.

As one of its missionaries sent forth to "organize a Sunday-school wherever there is a population," it has been the privilege of the writer to labour in Ohio and Indiana for 38 years. His first commission, dated, "Philadelphia, February 12, 1836," signed by Alexander Henry, President, and John Hall, Secretary of the Executive Committee, lies now before me. It is a printed foolscap sheet containing instruction to the missionary,—“the peculiarities in the character and proceedings of the American Sunday-School Union,”—a list of its periodicals, and of tracts for gratuitous distribution. Under this commission the missionary entered upon his work, and found in the new settlements a wide and inviting field of labour. In the earlier years of this service, many churches were found without a Sunday-school. Ministers and people gladly accepted his aid in organizing schools, and supplying them with books and periodicals. In destitute localities, in places where no religious society existed, his efforts were mainly directed. His work in planting a Sunday-school consisted in exploration, visiting the scattered cabins, holding public meetings to give information, and to awaken the interest of the people in the Christian education of their children,—to organize the school, and to revisit the neighbourhood as often as possible in behalf of the good work. Equipped with a strong horse, capacious saddle bags, and a pocket compass, following the newly-opened road, the “blazed track,” or, finding his way through the unbroken forests, he traversed his field, and found his work. The settlers were generally very hospitable, and much interested in his mission. This rendered his work pleasant, easy, and successful. He seldom failed to unite them in the organization, and support of a Sunday-school. All that could read were supplied with the Holy Scriptures,—and, those that could not, were supplied with the Union Primer, or a Spelling Book, with its excellent religious reading lessons.

Such an organization became a centre of educational power, reaching the intellect and heart of all under its influence. The Union Sunday-school calling out the activities of the religious element in the settlement or village,—the reading of the word of God, and religious books, and

Divine truth operating on the soul, a meeting for prayer and conference would soon follow. God would hear and answer prayer—a revival of religion would bless the community and many souls would be added to the Lord. Then an itinerant minister would be attracted to a field “white for the harvest,” and a church of Christ would be gathered, a house of worship erected, and Christianity firmly planted in the locality. Such has been the history of hundreds of Sunday-schools established, and aided by the missionaries of the American Sunday-School Union.

Recently, I visited Gomer, Allen County, Ohio, a thriving village in a very prosperous agricultural neighbourhood. There is but one church in the place, it numbers over three hundred communicants, occupies a commodious house of worship, has four large and flourishing Sunday-schools under its care, and enjoys the faithful labours of an efficient and devoted pastor. In 1837 while labouring in the new settlements of North-western Ohio, I found a few pious settlers on “Pike Run,” a tributary of the Auglaize river, and established a Union Sunday-school among them. The next year I found the school flourishing, and largely increased in numbers, with a prayer meeting attached to it. The following year, 1839, a church was organized, a log chapel erected, and the services of a pastor secured. This Union Sunday-school was the day of small things to the early settlers, but it was the beginning of days and the germ out of which grew the Congregational Church of Gomer, one of the largest and most prosperous churches in that part of the state, a glorious testimony of the evangelistic power of the missionary work of the American Sunday-School Union. The lapse of time, the extent of territory, and the great changes constantly transpiring in a new country, render it almost impossible to collect the information necessary to show definitely the results of our Sunday-school missionary labors in its relation to the progress of religious thought, the conversion of souls, and the organization of churches on our field of labour. In latter years, while revisiting the scenes of our early labours, we do not find the Union Sunday-school we established maintained as such. Now, we find a well organized church of Christ, a house of worship, the living ministry, and a community pervaded by the elevating and saving power of the gospel. The Union Sunday-school accomplished its mission, and was the dawn of the brighter day in which the people now rejoice. For many years, the writer, as Superintendent of Missions in Ohio and Indiana, had associated with

him a large number of co-labourers, ministers, theological students, and laymen of various denominations, the record of whose earnest and unwearied labours in Sunday-school extension and improvement, would form a bright page in the history of the American Sunday-School Union, and afford reliable testimony of its adaptation, power, economy and usefulness in Christian work to bless and save the rising generation. For the want of data, such a record of labour and results cannot be reduced to writing, but it is found in the general progress and growing usefulness of the Sunday-school work in these two great Commonwealths,—in living stones in the temple of God on earth, and bright jewels sparkling through the blood of the Lamb around His throne in heaven.

MICHIGAN.

Rev. Thomas Wright, Superintendent, reports :

At the time the American Sunday-School Union was organized, in 1824, Michigan was yet a territory, and probably no portion of the country at the beginning of its history suffered as much from misrepresentation. According to the report of a survey ordered by Congress in 1812 the soil of Michigan was pronounced worthless.

From the beginning, this state has taken great interest in the education of its children. As early as 1827 a law was enacted, which ordained that "the citizens of any township having 50 householders should provide themselves with a school-master of good morals, to teach the children to read and write. Any township with 200 householders was required to have a school-master who could teach Latin, French, and English. For neglect to comply with the requirements of the law, the town became liable to a fine of \$50 to \$150." The lands granted by the General Government "for the support of schools" contain about 1,000,000 of acres, and the proceeds are wholly devoted as "a perpetual fund for that object."

The whole number of children now in the state, by the last school report, is 421,322. Nearly two-thirds however of these children and youth live in the rural districts and new settlements, and so make a most important and promising field for Sunday-school missionary labour. The northern portion of the lower peninsula is becoming dotted over with the cabins of settlers, thousands of whom are drawn thither by the homestead law. Others are attracted to these regions by the cheapness of the railroad and school lands, or by openings for business and professional life at new commercial centres. The great

majority of these settlements in regard to religious privileges are weak and greatly need sympathy and help. The American Sunday-School Union has, especially for the last ten years, pursued its work of organizing and sustaining Sunday-schools in these destitute and needy communities with great success. The visits and labours of the Sunday-school missionaries have been most welcome to the people, and many of the schools they have planted and cared for have been the source of ever-telling and untold good.

The number of schools organized by the missionaries of the Society within the state during the past ten years is 1062, with 5659 teachers and 30,602 scholars. A still larger number of schools have been visited and many of them aided, as their wants required, by donations of the Scriptures, books and papers. Hundreds of souls connected with the schools under our care have been brought to trust in Christ, and a goodly number of organizations for Christian worship have been formed from these schools. In this work we have had the sympathy and patronage of prominent citizens of Michigan, pastors and churches, Sunday-school superintendents and their schools, with the friendly aid of others in the Eastern states. The work must still go on; the state needs it: for it is the *character* of the people more than anything else that makes the state; the interests of education demand it, for "the Sunday-school is the evangelist of the common school;" the church of Christ requires it, for "*the church is in the Sabbath-school.*"

Alvin Upson, now twenty-two years in the service, writes:

In the last ten years I have travelled with a horse, 30,318 miles; have organized 210 new Sunday-schools, having 1124 teachers and 6068 scholars; I have also re-organized 59 schools, with 356 teachers and 1869 scholars—a work that is often more difficult than a new beginning. I have also put in circulation about 1000 Testaments. On looking over the field of my labours, embracing some twelve counties in all, I have reason to believe that many souls have been converted. Churches have been planted and God honoured thereby. Not to occupy time with incidents at length, I will refer to one township which was without any religious organization, in fact it seemed to be worse than that, as it appeared to be burned over with "no soul-ism," &c.; now they have in that township, three church organizations and two respectable houses of worship, and three ministers of God holding forth to them the great plan of salvation through a Redeemer.

Rev. W. D. Potter reviews his labours as Sunday-school Missionary in the counties of Genesee, Lapeer, Tuscola, Sanilac, and Huron:

When I entered the service of the American Sunday-School Union on this field, in March, 1866, little had been done to awaken general

interest in Sunday-school work, and nothing systematically to reach the destitute in the new settlements. Now, few neighbourhoods are without schools at least some portion of the year; ministers are doing far more to promote the work and the people take a deeper interest; there is a growing sense of the responsibility and sacredness of the teacher's work. All these are cheering signs of progress. I have organized 67 new Sunday-schools, having 376 teachers and 2252 scholars. That at least an equal number of schools have directly resulted from my labours, is certainly within the truth. I have visited and aided by donations, 113 schools.

REVIVALS AND CONVERSIONS.—In one instance, only a few weeks passed before a revival, growing directly out of the school, resulted in the conversion of many and the permanent establishment of the church and the means of grace. In another, where the school was started with much labour and some difficulty, a revival followed, a church was organized and a house of worship built in eighteen months from the opening of the school. In another, where much hard work was necessary to keep the school alive, a few days labour of the missionary and others, resulted in a precious revival and a church of between 30 and 40 members was organized. In another, in eight months from the opening of the school, a revival, originating in it and the labours of the missionary, brought most of the older scholars, several little children and many others, to hope in Jesus. In many others, revivals of greater or less extent have been enjoyed and individual conversions have occurred in most of the schools. From personal observation and reliable information, it is believed that more than 300 persons have thus been led to Christ. Some 25 church organizations have grown out of these schools where none existed when they were organized, the school being, in most instances, a principal means of gaining this result.

CIRCULATION OF THE SCRIPTURES.—When I entered the work on this field, a tract of country, more than 50 by 75 miles, had no Bible Depository, and it was often difficult for those who desired it, to get Bibles and Testaments, and many individuals and families were destitute. I have circulated 2025 copies, most of which would have been got from no other source. Scores of families have now the Bible and many hundreds of children each his Testament, who would not have had them but for the visits of the Sunday-school missionary.

THE SABBATH AND PUBLIC WORSHIP.—Want of suitable Sabbath employment leads directly to Sabbath breaking. A young man said to me, "We cannot lie around all day and do nothing, so we go and see somebody, hunt, fish, or take a row on the lake; we know it is not right, but we do it for all that. Give us something to do, and something to read, and we shall not want to do these things." I have, by personal effort, secured stated preaching, more or less frequent, in at least thirty places, and the people when awakened to it, have secured it for themselves, in many more. A minister said to me, "You give the people such a stirring up, and the Sunday-school keeps them so stirred up, that they feel as if they must have preaching." Another minister said, "You are just working us to death; your Sunday-schools open so

many places and make so many calls for preaching, we cannot meet the half of them;" and prayer-meetings sometimes grow out of the schools and do much good.

Mr. E. S. Ingersoll says :

It is now fifteen years since I entered the corps of Sunday-school workers, under the flag of the American Sunday-School Union. I have been labouring all the time in Michigan. I have organized 571 Sunday-schools, with 3413 teachers and 20,783 scholars, and visited 5295 families. This work has been done in nearly half the counties of this state. Many of these schools have grown into Christian churches of different denominations. I will give a few facts and incidents connected with this work, illustrating its adaptation to the wants of the people.

In 1860, I organized a Sunday-school in the county of E., in a settlement of five families. It was on a week-day. All the men, women and children had come together, to pile the logs that one man had cut around his shanty. While they were eating supper, I gave a short address, and a Sunday-school was organized. My closing counsel was, "Don't let a family that moves into your settlement live here one Sabbath without an invitation to attend your Sunday-school." This advice was followed. Three years after I was invited to visit that school, and supply them with a new library. The price was \$10. They took a collection. The superintendent gave one dollar; he was barefooted, said he had not a boot or shoe. A lady gave three shillings, saying, "I have saved it towards getting me some shoes, but I love to give it for a Sunday-school library." Her feet were very poorly clad. Others made equally great sacrifices until they had raised \$3 25, and I think every penny in the congregation was in. The superintendent asked if I could wait for the balance. I replied, "You remember God accepted Abraham and spared the victim, so I think he will accept this offering; take back your money. In the name of Mrs. W., I present you this library." Five years after this I visited them again, and found 80 or 90 persons in the school, and was told that every family within two miles was represented. Now there is a Presbyterian Church there, and regular preaching is sustained.

In the year 1862, I canvassed the county of C. One Sabbath, as I was going to my appointment, I found about twenty boys playing ball. The next day I returned to that district, visited every family, and talked about a Sunday-school. Some were anxious, some indifferent, and some made light of it. I saw that a certain individual must be enlisted, and he was a notorious "horse jockey." I went to his house for the night. For a time we chatted on politics, agriculture, horses, &c. Then I introduced Sunday-schools. He was frank to say they were good, if properly conducted, "but it is of no use to undertake one here. Why, the boys play ball here every Sunday." "Why shouldn't they," I asked, "they have nothing else to do; give them a good Sunday-school and a good library, and they won't play ball." "O fie, don't talk to me; and more," said he, "they steal my watermelons and stack

the vines." "Just in keeping with the propensity of all boys who have nothing better to do. If you will take hold of the Sunday-school here and try to make it interesting, I will guarantee your watermelons, and that there will be no more ball-playing on the Sabbath."

The next Sabbath we had a good meeting; the boys were there, and voted to organize a Sunday-school. Mr. "Horse Jockey" was elected librarian. After the meeting, he invited me to his home, and made a great many inquiries about his duties; said he had no idea there was so much to a Sunday-school. He ordered books and papers from me from time to time. Three years after I called on him, and asked about the Sunday-school. "It is a perfect success," said he; "the boys have not played ball a single Sunday since you were here; and just come and see my watermelons. I can raise more than I can eat or give away." A Baptist minister commenced preaching there soon after the Sunday-school was organized. Soon a church was formed, and meetings every Sabbath.

In B. county we organized a Sunday-school in October, in the chamber of a lumberman's office, with 4 teachers and 26 scholars. In January I visited that school, and found 8 teachers and 50 or 60 scholars. In January, I found them in a well-finished school-house. In the evening, I addressed 135 persons there. Now there is a flourishing Congregational church; a minister settled, and a very good parsonage has been built.

In 1870 I went to a new field in the northern part of our state. In the county of C. I found a heterogeneous mixture of inhabitants, most of them under the influence of Romanism. I visited from house to house, and urged the study of the Bible wherever I found those who could understand my language. The school was organized with 5 teachers and 28 scholars. The first Sabbath I think there were 36 present, the second over 60, and the fourth 120 persons. That school lives, and a Methodist class is organized there, and regular preaching is maintained.

H. Densmore states :

I commenced my service eight years ago. The Lord gave me this work among the children, and a host of His warmest friends to support and cheer me in it, and promised Himself to preserve me while I gave myself to "consider the poor," and take care of "the children of the needy." All of which He has more than fulfilled. Through the trackless wilderness He has led me in ways I knew not, directing me to families and settlements I could not otherwise have found; and, better still, after finding them, He has given me blessings with which to bless them. Through the Bible Society He has given me Bibles and Testaments for these poor families; and through the American Sunday-School Union He has given me over \$1000, to furnish their children with books and papers.

I have found 3747 of His stray lambs in the wilderness, made 137 new folds for them, and gathered them in under the care of 647 undershepherds to feed and watch over them; and, better still, I have seen

over 400 of these lost lambs brought into Christ's fold. Over 30 organizations for Christian worship have been the result of these Union Sunday-schools, and a good foundation laid for more in other places. The present year, especially, has been one of great encouragement. In one district, where there was not a Christian man, and but two Christian women, they got a man from another settlement to superintend their school, whose wife, uniting with the two Christian women, started a prayer-meeting. The Lord heard their prayer, and crowned their efforts with abundant success; 17 souls were led to Christ, most of them heads of families. That school is now 7 years old, and has never had a vacation. The district is poor, but they pay \$100 a year for preaching, and \$15 to the American Sunday-School Union.

In another district, where the people were all divided by sectarian jealousies, each having tried to sustain a denominational school but failed, I proposed to organize a Union Sunday-school. They said that would certainly fail, because there was no *union* there in anything. But it was my first effort, and I was deeply in earnest, visited every family, and all promised to come the next Sunday and see what could be done. Sunday came, and with it the whole settlement. The school was organized on the union plan, which proved to be just what they needed. All difficulties were harmonized and settled by shaking hands and promising to forget the past and do better in the future. The little log school-house soon gave way for a frame house; prayer-meetings were started, preaching secured, adjoining districts came in, and within a few years about 70 souls were brought to Christ. Now they have a beautiful meeting-house just across the road from the little log school-house, where they have preaching every Sunday. United to Christ they are united to each other.

Testimony of Rev. A. S. Badger, a successful missionary of the Society, on the western border of the state, for several years during the time covered by this report:

There are thousands of people entering upon our great public domain, so situated as not to be reached by church organizations. How shall a people thus situated, and especially the children, have the gospel? Send to them the Sunday-school missionary and you solve the problem. He goes from house to house, scatters tracts and papers, calls the people together in some cabin or log school-house, or under the branches of a tree, and tells them the "old, old story."

The school is *Union*. The denominational preferences of each are thus equally respected. They meet on a common platform—the Bible. From Sabbath to Sabbath Peter and James, Paul and John preach to the people from the pages of the sacred book, and, in thousands of instances, with an effect like that which attended their ministry eighteen centuries ago.

Said a gentleman who called on me a few days since: "In a few months after you organized that Sunday-school under the trees on the

shore of the lake, 47 persons were led to the Saviour." This constituted the whole community with the exception of one man. They now have a church organization. Such is the adaptation of the Sunday-school missionary work to the wants of the people of a new country. It opens the way, as in this case, for all the other ordinances of the gospel.

NORTH-WESTERN DISTRICT.

F. G. ENSIGN, SUPERINTENDENT, CHICAGO.

In prosecuting the Pioneer Sunday-school Missionary work in this department, the past year, there have been many things to encourage us and deepen the conviction that this kind of service is acceptable and well-pleasing to the Great Head of the Church.

We have extended our labours far out on the frontier, among the homesteads of the newer States, not forgetting, however, the neglected settlements in the older States. It has been our purpose to seek out and reach, *first*, those who have no other means of public religious instruction than the Sunday-schools we establish, and *second*, to aid and encourage those already in operation. We do not consider our work *done*, when the new school is organized, though it frequently occurs that it will require no aid, so far as donations of books are concerned, after the first or second year. Still we watch over our schools, and by personal visitation, correspondence, and other means seek to make them self-sustaining and permanent.

In this we have been more than usually successful. Extensive revivals have occurred in many of our schools—in some communities reaching almost the entire population, children and adults. They have shared proportionately in the general religious awakening that has refreshed so many churches throughout the land. Almost from the beginning of winter this work began, taxing our missionaries to the utmost to respond to the calls for special meetings, in localities where the little Sunday-school was the first instrumentality, through the study of the Bible, in awakening religious interest.

The experience of this year has led me to believe more firmly in the *power and efficacy of the Bible* to reform men and communities, and build up professed Christians in faith, and quicken them to good works.

Last year Dr. Snowden established a Bible-school in the Nebraska Penitentiary. The object was to *study* the Bible, and to be conducted mainly by the prisoners themselves. It was my privilege to visit the school several months after it was organized. A number of the prisoners

were rejoicing in Christ, and such testimony as this came from several of them: "If I had known of the Bible when I was a child, I should never have been here."

Martin B. Lewis, who has laboured for many years in Central Minnesota with marked ability, says:

When I see all that has been done by a single person, I wonder how it was possible, and yet, when the time was passing, I felt that more should be done. I have pushed new organizations of Sunday-schools into new settlements. I have aided workers in all departments of Christian effort.

I have been assured that this work has strengthened the hands of frontier ministers. It has encouraged and made stronger, churches whose strength and vitality were failing. It has made glad our older schools in many ways. At one time I held meetings to create popular enthusiasm in the interests of the children of our Sunday-schools, for twenty-four consecutive days speaking from two to four times each day.

The fall came, and with it earnest pleadings from our new schools for more aggressive work, and the winter was commenced with precious gatherings.

Some say they were brought to Christ by a kind word of interest for their souls, others by the words of earnest affection said to their children.

And I could tell of those who have been awakened and led to the Saviour in great numbers in several of our new schools.

I have been able to present the truths of God's word in such manner as to secure an earnest, thoughtful attention in 539 families, gathering 2336 scholars, and on an average their number has been augmented 20 per cent., making it 2800, or more; adding to these 359 teachers who were unemployed on the Sabbath, and were rusting out for want of active labour, organizing for this class 59 new Sunday-schools. Besides this I have aided 60 other of our older schools, in which there were 470 teachers and 3195 scholars.

I have given to the needy and destitute, 233 Bibles and Testaments, travelled 3850 miles, and delivered 183 addresses.

D. H. Mason, labouring in north-western Minnesota, states:

At the opening of the new Sunday-school year, it behooves us to review the past and recount the signs of progress in the work committed to our hands. During the past year I have organized 33 new Sunday-schools, gathered into them 105 teachers and 680 scholars; visited and otherwise aided, 96 schools; inaugurated 4 Sunday-school conventions, in the interest of the cause; delivered 136 addresses; visited 537 families; distributed 130 Bibles and Testaments, and travelled 4323 miles.

With the growth of the country, my field is enlarged; five new counties have been added this year. A region on the Upper Mississippi, long neglected and almost barren, has been visited and made to blossom with

Sunday-schools. Several tours have been made to the border of the field, besides visiting the interior as much as possible. The ground has been explored from Lake Superior to the Red River of the north, from the Minnesota River to the line of the North Pacific Railroad; and from the regions beyond the cry is heard, "Come over and help us."

Three years, save two months, have elapsed since we came on this new field, making Alexandria our headquarters; have laboured in 21 different counties, carrying the blessed Bible and establishing schools for its study in village, hamlet, and waste places on the extreme frontier. The summary results are as follows: Organized 102 Bible-schools, engaging as teachers 351 persons, for 2275 scholars; families visited, 1523; distributed 943 volumes of the Word; delivered 380 addresses, and travelled, mostly with my own conveyance, 10,600 miles. These schools, and many others, have been supplied with libraries and papers, receiving aid from the generous grants to the cause. These schools bid fair to become permanent institutions, and in twenty instances churches already are planted upon their foundations.

Within the past year and a half, God has opened to us a most important field in Minnesota and Wisconsin, among the Swedes and Norwegians. At first the effort to introduce Union Sunday-schools, *seemed* to be unsuccessful, and for many months the door was to all appearance closed to us. This was, however, only the seed time, for the past eight months have been full of encouragement. Mr. William Gunderson has laboured with great earnestness and skill, and has succeeded in establishing 50 new Sunday-schools for the children and youth of his people. The work, however, has developed so rapidly, that we are obliged to commission another man to work with Mr. G. in this most interesting field. It seems white already for the harvest. Of his personal work, Mr. Gunderson says:

During last year I have travelled through Minnesota about 2000 miles, reaching my countrymen and many other foreigners, whom I found deprived of the privilege of church, religious instruction, and the Bible. The year closes with organizing 50 Sunday-schools. Next, above all things, acknowledging the grace of God, who always opened the way where the influence of intemperance and infidelity prevailed, we should remember that where we could find no man to take the charge of the Sunday-school, we always found faithful Christian women who willingly took hold and are nobly working on. The reports from the Sunday-schools gives every encouragement. A very interesting revival has gone through all the settlements, and there is a general awakening of religious interest among the people.

L. Milton Marsh, labouring in Iowa, writes:

Another year has just closed. The full extent of the labours of this year are known only to our dear heavenly Father, who, we trust, has not

only watched over us with tender sympathy, but has also directed our steps, as we have passed through the land planting or aiding Bible schools, or holding out the cup of salvation to perishing souls.

My year's work presents the following statistics: 105 Sunday-schools organized and aided, containing 1075 teachers and 10,960 scholars. Have visited 160 families, given 101 addresses, and travelled over 10,000 miles. Many hundreds of children and youth are now enjoying the privileges of the Sunday-school, who would have been destitute of any religious instruction but for our Sunday-school missionary work.

In four different places I have been called to preach Christ. The number brought to the Saviour in these meetings will reach sixty or more, and included persons of all ages, from the child of a few years to one over three score and ten.

Several churches have grown out of the work of the past and former years of labour. It is doubtless true that in none of the newer States has the Sunday-school work been more prosperous than in Iowa, and yet, by the report of our State Sunday-School Association, over 240,000 of the half a million of children and youth within our borders are still without Sunday-school instruction. More than one-third of this number are on the field assigned me.

C. S. Billings, labouring in northern Iowa, reports as follows:

My field embraces 10 counties, and the northern half of 6 others. My labours for the past seven and one-half months has been confined mostly to Black Hawk, Grundy, and Butler counties. So far as figures can give the result, they show 17 new schools organized, with 71 teachers and 565 scholars; other schools visited and aided, 25, with 2013 scholars and 215 teachers; 400 families visited, and many prayed with; 64 sermons and addresses delivered, 65 Bibles and Testaments distributed, and 1944 miles travelled. Figures, however, can only partially present the excellencies of the work. One community has been visited with a work of grace; 10 back-sliders were reclaimed, one young man converted, family prayers were instituted in several houses, while 2 weekly prayer meetings are well sustained. At a service in another district recently, 12 arose for prayers, and 3 yielded to Jesus.

I. Wayne Snowden reports:

I planted this year 79 Sunday-schools, and in their wake 258 conversions have taken place, and 18 churches organized. In less than three years I have organized 234 Sunday-schools; teachers in them, 1087; scholars, 7433; schools visited and aided, 211; teachers in them, 708; scholars, 5692; Bibles distributed, 2909; families visited, 1334; miles travelled, 9900; addresses and sermons, 492; conversions reported, 541; and 37 churches organized.

The work the American Sunday-School Union has done, and is still doing, for our beloved country for the last fifty years, is indeed incalculable, and calls forth our profoundest gratitude to Almighty God. Eternity alone will sum up the grand results.

I. P. Gage, whose field of labour is in Nebraska, north of the Platte, says :

The following is the summary of missionary services performed in my territory for the ten months, ending March 1, 1874: Number of new schools organized, 22; officers and teachers in them, 114; scholars, 624; other schools visited and aided, 21; officers and teachers in them, 182; scholars, 1277; Bibles and Testaments distributed, 142; different families visited, 379; essays and addresses delivered, 124; miles travelled, 5362.

Over 50 conversions are reported already, a good proportion being children and youth.

Rev. Amasa Rippetoe reports :

My labours have been mostly confined to the south-eastern counties of Nebraska, viz. : Johnson, Pawnee, Nemaha, and Richardson. I have organized since I entered the field 35 Sunday-schools; have gathered into them 1125 scholars, with 158 teachers; have travelled 1300 miles; visited 225 families; given away 264 copies of the Scriptures to destitute schools and individuals. I have also visited and aided 15 other schools, having 665 scholars, 95 teachers, and have assisted in quite a number of protracted meetings, visited the sick and dying, and conversed with them about Jesus the Saviour.

Many of the schools have had precious revivals of religion this winter. A great number of the scholars in attendance have been converted. So far as heard from there have been over 100 conversions, out of which 7 churches have been organized.

We have before us a very interesting review, by Mr. A. W. Corey, of the labours of the Society, with some of their results, in the West; but as we are pressed for room, and have already quoted largely in this Report from the documents of this excellent and energetic missionary, we omit the paper referred to.

REPORT OF SOUTH-WESTERN DISTRICT.

REV. W. P. PAXSON, SUPERINTENDENT.

It is an impossibility to imagine, much less collate for publication, all the good done by any one benevolent Christian institution in one year, much less for 50 years, especially when that institution, like the American Sunday-School Union, has for its especial object the religious culture of the children and youth of the land who are otherwise unprovided for.

Since my superintendency of this field, 1867, I think it safe to say that 200 churches have grown from our schools. In the last 50 years 500 would not be a large estimate in one missionary field. Sixty have grown from our schools in seven years.

I have on file reports from the schools I have organized since 1865, and the number of conversions amount to 2000. Just now a mighty wave of revival influence is penetrating our land, and we hear of conversions by hundreds this winter. God is blessing us abundantly. The first report for this year is a semi-centennial report from the veteran Sunday-school missionary Stephen Paxson, and speaks volumes in a few words.

A Short History of the Missionary Labors of Stephen Paxson, while Missionary of the American Sunday-School Union, written by himself.

My father died when I was young. I was raised by strangers; was troubled with a stoppage in my speech, which caused my education to be neglected. Consequently, I grew up to manhood illiterate, ignorant and wild, when I married a good, religious girl, settled in Western Illinois, and was persuaded to attend Sunday-school by my eldest child, a daughter in her ninth year. I never had been in Sunday-school before, and was greatly astonished when I found out what a Sunday-school was. I became a scholar, and soon a teacher, and in less than four weeks after I entered the school, I sought and obtained a hope of eternal life. I then felt it my duty to take a class of boys, and teach them God's word the best I knew how. This I did for nearly four years, at the expiration of which time I felt a strong desire to gather in other children, as this was the only Sunday-school in the county at this time. My brethren in the church discouraged me very much, telling me I wanted to become popular and run for some office, when such a thing had never entered my mind. So I cut loose from all my advisers except my Heavenly Father, who always advises his children right, and started my first Sunday-school in what was called "Egypt," some five miles from where I lived. I was superintendent for one year. That school has never stopped, although it has been more than thirty years since it was started, and a large church has grown out of that school, and at least two ministers of the Gospel have gone out from that school, and are now preaching the glad tidings of salvation. I soon after started some eight or ten other Sunday-schools that are still in existence. These schools are all in Scott county, Illinois. The teachers would often come to me for advice, and wanted to know more fully how to teach God's Holy Word: they besought me so earnestly for information, that after due reflection it

occurred to me to have them all come to one place, and there spend one or two days together in talking and praying for wisdom to guide and direct us. This was the first Sunday-school Teachers' Convention, perhaps, that was ever held in the Valley of the Mississippi. I had never heard of one before. The convention did us all good. I became so anxious for Sunday-school information that I talked Sunday-school to all I met. I was directed to the venerable John Adams, the father of Dr. Adams of New York City, and oh, what a blessed thing it was to meet with that good man! From him I learned more Sunday-school than from all the men I had ever met before. He came to my Sunday-school, and talked, lectured, and prayed. He instructed parents, teachers and children, and, without my knowledge, recommended me to the American Sunday-School Union as a suitable person to travel as a Sunday-school missionary. After many struggles and trials, I accepted my first commission, April 22, 1848, from Mr. A. W. Corey, then Agent of the Depository in St. Louis. I laboured with all the power I possessed from that time up to 1868, when I was placed in charge of the Depository in St. Louis. Nor did my missionary labours stop there. I still continued to embrace every opportunity, though not reported to the Society.

Number of schools organized up to 1868, where none had ever been: In Missouri, 278; Illinois, 1036; total, 1314. Number of scholars, 70,125; teachers, 13,280; schools aided, 1747; schools organized and aided, 3061; scholars in schools organized and aided, 131,260.

Many large and flourishing churches have grown out of these schools: Evangelical churches,—for no other churches grow out of union schools organized by missionaries of the American Sunday-School Union: and I earnestly believe that the American Sunday-School Union has done and is still doing more to establish evangelical Christianity in the Valley of the Mississippi than any other society in our country, and may the blessing of God rest on the noblest institution of our country and age.

Mr. J. Hayden, missionary for south-west Missouri, reports:

I have been labouring in the blessed Sunday-school work, in connection with the American Sunday-School Union, for seven years and a half. God has truly blessed my efforts. I have by His blessing been enabled to organize 417 schools, with 2762 teachers and 23,486 children; and have reorganized, visited, and aided 473 others, with 4531 teachers, and 44,502 scholars. I have sold to these schools, organized and visited, \$4089 19 worth of religious books, and \$554 63 worth of

Sunday-school periodicals; have distributed 4900 Bibles and Testaments; have also given religious Sunday-school books, Bibles, and periodicals, to the amount of \$1958 66. I have averaged, in organizing, more than one school each week, during the seven years and a half, besides those visited and aided, &c. In performing this work, I have travelled 31,167 miles.

The next missionary, Mr. Franc Mitchell, of Arrow Rock, Mo., has been labouring but a short time. He writes :

In response to your call for a report of my work during the year, I have organized 25 schools, visited and assisted 37; in all 62, consisting of 2320 scholars, and 342 teachers. To accomplish this I have travelled 2202 miles.

Rev. Geo. S. Brinkerhoff, missionary for south-east Missouri, writes :

During nine months ending January 1, 1874, I organized 42 Sabbath-schools containing 147 teachers, 1546 pupils; visited and aided 28 schools containing 124 teachers and 1322 pupils; donated of the Society's fund to needy schools \$87 50 worth of literature, besides distributing \$82 50 worth of books and papers sold; furnished 284 Bibles and Testaments to schools and individuals not able to buy; visited 249 families; delivered 58 lectures, beside a considerable correspondence with Sabbath-school officers; travelled 2503 miles.

My field of labour was in Iron, Madison, St. Francis, Wayne, and Reynolds counties, Missouri. South-east Missouri is truly a missionary field.

John Cassell, missionary for south-east Kansas, writes :

I have been in the mission work of the American Sunday-school Union eighteen months, during that time I have organized 88 new Sunday-schools; aided and visited, 103; revisited and aided, 147; number of teachers, 1664; scholars, 13,351; addresses delivered, 257; miles travelled, 7068; copies of Scripture furnished, 775; of families visited, 563.

About 200 conversions are traceable to the Sunday-school influence in three counties, and my labour has extended over eight

D. M. Alter of Arkansas, writes :

Since coming South I am more than ever convinced that the literature and workings of our Society form a bond of union greatly needed in the present age.

Summary of Sunday-school work done by D. M. Alter, in Arkansas, for the American Sunday-school Union, March 1, 1873—March 1, 1874: Schools organized, 39; teachers in these, 160; scholars in these, 1520; schools addressed, 91; schools visited, 36; schools otherwise aided, 27; teachers in these, 291; scholars in these, 2503; amount given to schools, \$143 56; amount sold to schools, \$284 61; amount sold to individuals, \$6 72; amount given to individuals, \$4 50; amount

received for periodicals, \$22 80; Bibles and Testaments distributed, 150; families visited, 672; collections received, \$12 00; miles travelled, 3010; addresses delivered, 101. One church organization growing out of the Sabbath-school. Preaching at six points where the school was first established. In all, 26 conversions. Two temperance organizations: through these 4 drunkards, and 11 chewers, smokers, and dippers have been reformed.

It now only remains to give summary of work done in the South-western District since September, 1865, *not* including last year's work: New schools organized, 1466; containing teachers, 9063; containing scholars, 68,609; schools visited and aided, 2945; containing teachers, 25,716; containing scholars, 195,563; total schools reached, 4411; containing teachers, 29,739; containing scholars, 264,172; families visited, 9638; cost of books and publications distributed by grant and sale, \$26,376 78.

SOUTHERN DISTRICT.

Rev. John McCullagh, Henderson, Ky., Superintendent, reports:

The Society having completed the fiftieth year of its existence, a retrospective view will enable us to realize more distinctly the magnitude and importance of the work in which we are engaged. Fifty years ago the population of the United States was not quite eleven millions; now it is forty-one millions. *Then* it was estimated that 127,000 scholars were enrolled in Sabbath-schools; *now* there are about 6,000,000. May we not expect a large increase in the fifty years to come, when there are 9,000,000 of children and youth at the present time *to be gathered in?*

For half a century our missionaries have been cutting channels of communication for the river of the water of life to flow freely through our broad land, thus opening springs in the desert, and providing wells of water in the wilderness, causing the solitary place to be glad for them, and the desert to rejoice and blossom as the rose.

The following will give a summary of our work in the South: 9741 new Sabbath-schools organized, numbering 67,102 teachers and 563,142 scholars; 18,787 old schools visited, aided, and addressed, and the foundation of 700 churches, numbering over 40,000 communicants, are now reckoned among the results of this work.

With glad hosannas and jubilant thanksgivings to God for such glorious results, we would here set up a stone, and call it "Ebenezer," saying, "Hitherto hath the Lord helped us."

There is not a more inviting field for Christian effort in the wide world than is open to-day in the destitute South, where millions are starving for the bread of life.

During the past year our missionaries have organized 374 new Sabbath-schools, numbering 2052 teachers and 20,046 scholars; aided and addressed 595 old schools; distributed 4872 Bibles and Testaments; visited 2237 families; travelled 41,281 miles; and delivered 1242 addresses.

Hundreds of facts might be given showing the necessity and value of this work; the following will serve as samples:

Rev. J. C. Buchanan reports from Kentucky:

Very few have any conception of the trials and triumphs of a Sunday-school missionary. In 1867 I determined to make a raid on a Hard-Shell settlement in Russell county, Kentucky. I was warned not to go, as that people had never allowed a missionary to enter their domains; after a long ride through the "Pine Woods," I reached the school-house, where the "master" was walking the floor with a six-foot rod in hand, without either coat, vest, or shoes, and all his scholars, 54 in number, were also *barefooted*.

I spent an hour telling them about Sunday-schools. I then asked each separately, "Did you ever sing?" All answered "No," except one boy, who said he could sing Yankee Doodle. Here I had a class of 54 boys and girls from 7 to 18, only 5 of whom could read, and not one of them had ever read a verse of the sacred Scriptures—these rude mountain children soon learned three of our best hymns. I then gave each a Child's World and a picture-card, and promised to return on Saturday week, and they must ask everybody to come. I found a crowd—the whole district had turned out. The little parson was the first to meet me, and said: "I s'pose you're the man that has kicked up such a fuss among the children." The parson could not read, neither could his wife nor any of his eleven children.

We had a very enthusiastic meeting that day and the next, and organized a Sabbath-school of 75 members, and I gave them a library. Thus the anti-mission spirit gave way to our glorious institution, for in six months' time 36 persons had learned to read the best of books, and 20 had professed faith in Christ.

Our Jubilee Year has been one of unusual prosperity in our Sabbath-school work throughout my entire field.

Rev. Isaac Emory reports from Tennessee:

When I commenced work here seven years ago there were not 100 Sabbath-schools in the eastern half of this State, now I can count 1000, of which 292 were organized by myself, and over 400 others helped into efficiency by the American Sunday-School Union. These Bible-schools are now teaching about 75,000 children and youth the old, old story of redeeming love.

Our Jubilee Year has been one of revivals all over my field; it would be a low estimate to put the number of conversions at 1000. Not less than 60 churches have grown out of our Union schools in Tennessee.

• Rev. G. S. Jones reports from North Carolina :

An ex-governor of the State says of our work in North Carolina : " I am convinced from what I can see and learn of the benefits resulting from the efforts of the American Sunday-School Union, that one missionary has done more for the true interests of our State, than has been accomplished by all the politicians in and out of the state legislature since the close of the war."

During the past six years I have organized 167 new Sunday-schools, aided and addressed 216 old schools; in these schools over 1130 conversions have been reported and 31 churches organized and revived.

Rev. D. B. Nelson reports from North Carolina :

More than 25 years ago a missionary of the American Sunday-School Union working in East Tennessee crossed the line into the mountains of North Carolina and organized a Sabbath-school; it grew into a church, a house was built, an academy was established, and 5 other Union schools have grown out of the original scion.

I have laboured six years in these mountain counties, and found only 50 Sabbath-schools in 14 counties, now there are over 500; one-third of them were organized by myself, and the influence of our work produced most of the others, since four-fifths of them are on the Union plan and claim connection with the American Sunday-School Union. About 3000 of our scholars have been converted and 16 churches organized, where Sabbath-schools had been planted.

Rev. T. H. Legare reports from South Carolina :

In a late tour I attended the celebrations of several Sabbath-schools among coloured people, fruits of my former labours; addressed one congregation of 2000 of these people, and everywhere found encouragement. During the last three years I have organized 155 Bible-schools, in this my native State, and the results are both gratifying and encouraging.

A missionary writes from Georgia :

Our Jubilee Year has been one of rich blessings throughout my field; great numbers have been brought into the church from our Bible-schools; the American Sunday-School Union has accomplished a noble work in the Empire State of the South.

Rev. J. J. Strong reports from Alabama :

Notwithstanding the deep poverty and the moving character of a large part of our population, yet we have made a good beginning, having organized 19 new Sabbath-schools during the winter, and hope for grand results the coming year.

J. C. Eastman reports from Florida :

My field is a hard one naturally, but it has of late suffered greatly from indifference, poverty, and neglect. The present condition of the people is truly deplorable; with abundance of land heavily taxed, but unproductive for want of reliable labour, or robbed of a great part of its crop by the dishonesty of thieving neighbours, so that to be rich in land is to be practically poor.

Notwithstanding these and other drawbacks to my work, I have many successes to report and much of promise for the future. I have great reason to rejoice that all the schools organized give great promise of success.

The freedmen receive me cordially everywhere, and many of the schools organized among them report good progress and continued interest. One of the first started grows more interesting, with an average of 90 scholars and 10 teachers; between 40 and 50 of the scholars have joined the church.

AMERICA IN 1924—WHAT SHALL BE ITS CHARACTER?—As we look over this broad land of ours, with its majestic mountains, its mighty rivers, its extended prairies, its vast mineral wealth, its far-reaching untilled acres of rich soil, inviting the agriculturist, the artisan, the mechanic, the professional and the business man from every clime; and as we witness from year to year the rapidly swelling tide of immigration pouring in from all quarters of the earth, bidding fair to make it the rendezvous "of every kindred, and tongue, and people, and nation;" as we reflect upon the influences for evil that will be thus augmented, What, we may well ask with anxious concern, is to be the future of America?

"As the children of the present day, such will be the men and women of the next." Those who are to be the prominent actors in the stirring scenes of our country's history fifty years hence are, or may be, now within our reach, to be influenced by our efforts and fashioned by our example. The children now gathered into our Sabbath or enrolled in our common schools—nay further, the neglected ones who are growing up without instruction, save what they get at the corners of our streets or receive amid the squalidness of a place called home, but not entitled to that sacred name—these, *these* are to be the men and women of 1924, carrying on its commerce, engaging in its enterprises, occupying the benches of justice, controlling the halls of legislation, and pushing on its plans of intellectual, moral, and religious improvement, or inventing iniquitous schemes of evil wherewith to curse the world. Can we conceive of any sacrifice too great to be made to secure so important a

result as the proper moulding and guiding of these rising millions, when the interest, the peace, the honour, the safety, the prosperity of the nation, all depend upon their proper training?

JUBILEE OFFERINGS.—"According as the Lord thy God hath blessed thee." Can we then as Christians, as Patriots, as Philanthropists, be too diligent in our duties, too prayerful in our closets, or too liberal in our Jubilee Offerings to this noble National Society, the American Sunday-School Union, when such momentous interests are at stake, when future America is to be saved for Christ?

CALIFORNIA.

Report of W. N. Meserve, missionary, for 1873-1874.

My first school was organized May 18th, 1873, and my last for the year, November 2d. Since that time I have been employed, in connection with my regular work of visiting and aiding schools, in organizing a society in San Francisco for the benefit of a class of children hitherto neglected.

During July and August of 1873, two young men were employed as missionaries; they organized 14 schools. In November, a permanent co-labourer was commissioned, who succeeded in organizing, before the rains, 1 school. In March, this year, he organized 3 more, and in April, 5; these added to my work (not counting the society mentioned above), make a total of 41 schools.

Altogether, we travelled about 5300 miles, visiting many families, scattering tracts and papers, and holding religious meetings. The force of labourers should be largely multiplied, so that our 52 counties, some of them large enough for states, might be adequately canvassed. We have one labourer in Oregon, none in Nevada, and two in California, and the field is "white already to harvest."

FOREIGN WORK.

For a fuller account of this interesting work, the usefulness of which is largely owing to the zeal and enterprise of our excellent Vice-President, Albert Woodruff, we refer to the Annual Report of the Foreign Sunday-School Association, auxiliary to the American Sunday-School Union, Brooklyn, October 16th, 1873. We present a few brief abstracts:

SPAIN.—In Barcelona, Mr. G. Lawrence has established 10 day-schools and 4 Sunday-schools; in Madrid, the feasibility of issuing a

Spanish Sunday-school paper for Spain, Mexico, and South America, has been considered; in Zacatecas, Mexico, there are two Sunday-schools (much in want of books); in the city of Mexico, a renewed effort to start Sunday-schools is to be made; in Toluca, there are two Bible classes; and in Buenos Ayres two evangelical schools, to be followed by a Sunday-school. "Rules for Forming and Conducting Sunday-Schools," and 11,000 copies of "Yes, there is a Saviour,"—both in Portuguese,—have been entrusted to Mr. Schneider, of Bahia, for distribution.

ITALY.—Sunday-schools and other religious instrumentalities are in operation in Florence, Rome, Milan, Genoa, Spezia, Mezzano, etc. Signors Bagnoli, Scianelli, Colombo, Righi, Bosio, Martinelli, and others are aiding in the good cause; Rev. Mr. Malan is labouring at Messina; and the Rev. Mr. Waite, favourably known for his zeal at Rome and Geneva (where, in 1873, he established a new American Church), has been appointed representative of this department at Rome.

GERMANY.—Here the good work goes on "conquering and to conquer." The indefatigable Bröckolmann—"instant in season and out of season," exhorting, urging, encouraging, striving, preaching, praying, here to-day, and in a distant province to-morrow—will not allow weak hands or feeble knees: he knows no such word as "fail." Others, inspired by his zeal, redouble their exertions, and by setting still others to work, multiply their efforts. Mrs. Kœnig, of Leipzig, Miss Grebe, of Cassel, Miss Nupfeld, of Halle, Miss Lœsche, of Berlin, Miss Krummacher, of Potsdam, and many others like-minded and like-aiding (which is more to the purpose), deserve more praise than they covet or are ever likely to receive. Sunday-schools in connection with the Lutheran church in Germany were begun in 1863. They have now four Sunday-School Unions, with 3268 teachers, and 11,701 scholars. Including schools of all denominations, there are 1233 schools, 4720 teachers, and 82,533 scholars. In Breslau, the Rev. Mr. Von Coelln commenced a Sunday-school in a cellar, in 1866. He has now "a building of very imposing appearance, for all mission work, over one door of which is printed, in large characters, 'Sunday-Schools,' to meet the gaze of all passers-by. The Emperor has contributed \$1000 for its erection, and 500 pounds of bronze from cannons taken in the late French war, for a bell."

HOLLAND.—We are assured that "the Dutch have never manifested

so much interest in Sunday-schools as now"—(Judge Van Wyck). "Since 1863, a blessed Sunday-school era has dawned upon Holland"—(Mrs. Van Scheltema).

Mr. Bröckelmann gives in his report, "in Netherlands, 461 schools, 1478 teachers, and 47,268 scholars."

DENMARK.—Mr. Dollner "before long hopes to report 1000 children in Sunday-schools in Denmark, which, in a population of less than a million and a half, he thinks a good beginning."

NORWAY AND SWEDEN.—"In Norway," Mr. Dollner writes, "We are making good progress, and in Sweden are meeting with remarkable success."

SWITZERLAND.—Here Mr. Jaulmes-Cook, the missionary, and Mr. W. Barbey, formerly a resident of New York, a native of Geneva, are actively engaged. They publish, for teachers, "*Le Journal de l'Education Chétienne*," circulation over 1500; and, for children, "*Les Messages des Ecoles du Dimanche*," circulation over 20,000. Mr. Barbey is anxious to introduce Sunday-school libraries into Switzerland.

FRANCE.—Rev. Mr. Weiss, together with Mesdames Fisch and De Pressensé, of Paris, M. Fargues in the South, M. Loutson in Brittany, the Committee at Nîmes, and others, are extending Sunday-schools in this country.

JAPAN.—Mrs. Pruyn continues her Sunday-school at Yokohama, and another school has been commenced.

RUSSIA.—A correspondence with friends of the cause in this country encourages the hope that good results will follow the diffusion of light upon the system and advantages of Sunday-schools.

Since our last Annual Report, four gentlemen long identified with our institution, have been removed by death. Ambrose White, long our Senior Vice-President, who died December 18, 1873, in his 94th year, was one of the founders of the American Sunday-School Union in 1824, and in conjunction with John M. Atwood, another founder, has been associated with us since that date. Lewis R. Ashhurst, who died May 5, 1874, was a manager from 1839 until his death. His devotion to the interests, both of the publication and the missionary operations, led him to give much of his time and largely of his means, when such

support was greatly needed. The Hon. Peter D. Vroom was for forty-one years a vice-president of the Society.

In an historical review of the annals of the Society, which may hereafter be given to the world, it will be proper to dwell at some length upon the characters and services of the Christian philanthropists, who through this agency have done so much for the religious and moral education of the American people. In this place it is sufficient to record the names of our four presidents, viz., ALEXANDER HENRY, President of the Philadelphia Sunday and Adult School Union from its commencement in 1817, until its absorption in the American Sunday-School Union, May 25, 1824, was President of the Society, from its origin until his death, August 13, 1847, having always presided at its Annual Meetings, excepting that immediately preceding his decease, when he was confined by sickness.

Hon. JOHN MCLEAN, LL.D., of the Supreme Court of the United States, was President from April 10, 1849 (having been from 1829 to 1849 a Vice-President of the Society), until his death, April 4, 1861.

JOHN A. BROWN, of Philadelphia, was President from May 16, 1861, until his death, December 31, 1872.

ROBERT LENOX KENNEDY was elected President May 15, 1873, and we trust, will long be spared as a bright exemplar of the gentleman, the Christian, and the philanthropist.

A CLOSING APPEAL.

Fellow Christians and fellow patriots, let us strive to "rise to the height of this great argument," and duly consider the responsibilities devolving upon us whilst life, strength, and means are granted for their discharge.

In a few short years a vast inheritance—the government, the churches, the colleges, the schools, the treasures of the earth and the products of the fields, and all the diversified industries of this great land—will fall into the possession of our children, who, according to the right or wrong direction of their morals and talents, will exert their stewardship for or against the glory of God and the best interests of man. The question is not—Shall these children become Baptists, Episcopalians, Lutherans, Methodists, Presbyterians, or members of any particular denomination whatever—it is, Shall these children become Evangelical Christians? Let us but be the honoured instruments of bringing them to Christ and instilling into their minds the life-giving doctrines of the

Holy Scriptures, and we willingly resign to them—to whom the duty properly belongs—the choice of the ecclesiastical connection which seems to them best.

Let us linger a moment—for “it is good for us to be here!” Imagine the mighty empire which is offered to our faith, and proposed as the reward of our labours and our prayers. Imagine a land far more glorious than all the “Utopias” depicted by philosophers or dreamed of by poets. A future America, strong in the purity of her statesmen, and the virtues of her people; a land free from the poison of infidelity and the ravages of intemperance; a land where mechanical industry is rewarded by competence, and agricultural toil blessed with abundant harvests; and far beyond all that has thus been imagined—a land of household altars, of Sunday-schools, and of Christian temples, where the people walk in the fear and love of God, and rejoice in Christ their Saviour. Does this prospect enchant you? Then take heed that you do your share to make it a reality—for there is another possible future. The wide-spread seeds of infidelity, profanity, intemperance, and lawlessness must “bring forth after their kind:” as has been the sowing such must be the harvest; and there is a mournful vision of political anarchy and social disorder, of triumphant crime and languishing virtue: but, trusting to the blessing of the God of our fathers, “we are persuaded better things” of our country, “and things that accompany salvation.”

The American Sunday-School Union,

IN ACCOUNT WITH THE CONTRIBUTORS TO THE MISSIONARY FUND,

FOR THE YEAR ENDING FEBRUARY 28TH, 1874.

To receipts from March 1, 1873, to March 1, 1874,	\$87,283 43	By balance excess of expenditures in missionary work in former years,	\$15,042 71
" Legacies received during the year, . . .	16,121 62	" Amount of salaries paid missionaries, and expenses of the department,	74,592 28
" Balance, being excess of expenditures in missionary work for previous years, . .	994 62	" Amount expended by auxiliary societies, .	1,511 58
		" Books and other Sunday-school requisites given to schools,	13,353 10
	<u>\$104,399 67</u>		<u>\$104,399 67</u>

APPENDIX.

THE SEMI-CENTENNIAL ANNIVERSARY.

The Fiftieth Anniversary of the American Sunday-School Union was appropriately celebrated in the Academy of Music, Philadelphia, Tuesday evening May 26, 1874, by an immense audience, representing many of the most prominent Christian workers of the country. Many hundreds were disappointed in not being able to secure tickets of admission, although over four thousand were issued.

The front platform was occupied by officers, managers, veteran missionaries, prominent pastors and Sabbath-school workers from this and other cities. Behind these, upon ascending tiers of seats, was a large company of children, selected from the various Sabbath-schools of the city, to lead the singing, under the direction of Prof. William Johnson.

In the audience were prominent Sunday-school superintendents, successful men in business and professional walks of life, and some of the oldest and most honoured ministers of our city. In the absence of the President, Robert Lenox Kennedy, Esq., of New York, Vice-president George H. Stuart presided, and introduced the exercises by requesting the audience to rise, and, in grateful acknowledgement to God for the fifty years' history of the Society, to join in singing

"Praise God from whom all blessings flow."

The Scripture was then read by the Rev. E. R. Beadle, D.D., of the Presbyterian Church, and prayer offered by the Rev. Wm. V. Kelly, of the Methodist Episcopal Church.

REMARKS BY THE CHAIRMAN.

In the absence of the honoured President of this Society, Robert Lenox Kennedy, Esq., of New York, I have been asked, as one of the Vice-presidents, to occupy the Chair, and in doing so, it would be quite out of place to take more than a moment or two of your time, especially in view of the three distinguished speakers who are to address us on this occasion. Let me, in a word, congratulate the officers, managers, missionaries, friends, patrons, Sabbath-school superintendents, teachers, parents and children in this audience to-night upon the fact that we are permitted to meet under circumstances of so much encouragement and blessing. And all the more when we think of the great commercial, social and ecclesiastical changes, and the mighty political upheavals that have marked the last half century of our history as a people.

On the 25th of May, 1824, fifty years ago yesterday, this grand Union of Christian ministers and laymen was consummated in this city. Looking

over the list of those who were present at the organization of the Society, I find that *only two* are now living, and these two are with us on this platform to-night—my honoured friends, "Father" Abraham Martin and Joseph H. Dulles. (Applause.) God bless them, and grant them still long to live!

Our first president was the Hon. Alexander Henry, a name held in precious remembrance to this day. Our second President was the distinguished Judge John McLean of Ohio, a name honoured and revered in all the Christian circles of the land. Our third and last president, previous to the present officer, was the late John A. Brown, Esq., whose example of a grand Christian philanthropy has adorned our city and endeared his memory to us all. * * * Not very many years since, Frederick A. Packard, the faithful secretary of the Union, almost from the beginning of its organization, departed this life. After him followed James B. Longacre, John M. Atwood and Ambrose White, venerable and beloved managers,—whose names I now recall, and there have been others,—and now, only a few days since, our honoured townsman and brother manager, Lewis R. Ashhurst, whose long and invaluable service to this Society can never be separated from its most honourable annals.

And, my friends, there is another class of servants of this Society whose names deserve to be repeated here to-night, and whose labours we are proud to recognize in this public way. I mean the venerable and honoured missionaries of this Union. A. W. Corey, of Illinois, still lives and labours for the children's cause. He has been in our service for forty-nine years. (Applause.) I need not speak the name of B. W. Chidlaw, of Ohio, who for thirty-eight years has been labouring in the Union's work, and who has crossed the mountains to witness this scene to-night. (Applause.) Nor of our faithful missionary, brother John McCullagh, a pupil of Chalmers, who has been thirty-five years in the service, building up the waste places in the South. Need I refer to another name, honoured and beloved in all the Sunday-school circles of the land, Stephen Paxson? (Applause.) He was brought into the Sabbath-school, in his thirtieth year, by a little daughter only nine years of age; converted there, and four years after found on the prairies of Illinois by a man of God, John Adams, father of Rev. William Adams, D.D., gathering the children around him and into the Sabbath-school. A commission was procured for Stephen Paxson as a missionary to the children, and he is with us to-night, the founder of more than 1200 Sabbath-schools, into which have been gathered over 70,000 children. (Applause.) These men, with Martin B. Lewis, whose good work I saw years ago in Minnesota, and came back from viewing it "dyed" more than ever in the Sunday-school work (applause); and our brother, F. G. Ensign, of Chicago, of Christian Commission memories, young in the field but full of work for the Master—these are here to-night to mingle their joy with ours, and to receive strength and stimulus from us to go on in their blessed toil of planting a Sabbath-school in every destitute locality where one does not exist, and to aid ^t schools by supplying them with needed material for carrying on their great aim of bringing all the children and youth of America to the Lord Jesus Christ.

The Chairman then read an extract from a letter from Virginia, stating that in July, 1824, two months after the Union was organized, Mr. Hunt, an agent of the Society, started a school between Shepherdstown and Harper's Ferry, in the Valley of Virginia, and the writer, a bare-footed boy, attended it. *That school has never died out!*

He requested the audience to take the programmes home with them, and ponder the vastness of the figures printed thereon [Abstract of the Report], and try to realize their significance.

A very old Sunday-school hymn, taken from a book entitled, "Divine

Hymns for Children," by the Rev. Rowland Hill, printed in London, and re-printed at Lancaster, Pa., in the year 1807, was sung to a very old tune, "Peterborough," when the Chairman introduced as the first speaker the Rev. Dr. John Hall, D.D., of New York.

ADDRESS OF THE REV. JOHN HALL, D.D., OF NEW YORK.

I am aware, Christian friends, that Philadelphia has a prominence over the other cities of the Union, in the number and in the extent of her manufactories; but much more than upon this Philadelphia Christians ought to be congratulated upon the circumstance, that their city has been the birth-place of this National Sunday-School Union. And I, for one, rejoice every time I have occasion to come to this city, to witness the enthusiasm with which Philadelphia Christians throw themselves into every Christian and moral movement—giving their presence, their countenance, their sympathies, and, I doubt not, their prayers and their money. The occasion that brings us together is worthy of such a noble meeting as this. It is a great thing to be able to report such numbers of children brought during fifty years into the Sunday-school, and it is a glorious thing to be able to report such an amount of money so generously contributed; and it seems to me impossible to escape the feeling that for the money expended, there has been an immense amount of work done, implying wise and prudent management, and very great fidelity on the part of those entrusted with the doing of it. It is declared here (referring to the printed abstract upon the programme), that the sum of nearly two million and a quarter of dollars has been expended in the doing of positive missionary work. Well, that seems to be a good deal of money, to be sure, and yet, when you think of it, it is not a very large slice out of the cost of a railroad: and a well managed and prudent "ring" would steal that much money out of a single government job! (Laughter.) So, dear brethren, while we rejoice that so much work has been done, let us not give ourselves special and peculiar credit for the amount of money spent in doing it; let us not regard it as a termination reached, toward which we were making our way, but rather as a point of new departure from which we shall go forward to realize immensely greater things in the time to come. (Applause.)

We celebrate to-night the semi-centennial of this Union. Brethren, suppose it had been the centennial. Suppose that this work had been in operation a hundred years. Suppose that it had kept pace from the beginning with the growth and extension of the population, and of the states and territories, and of the material interests and institutions of the land? How many vast regions there are over which we are now only sowing the seed with difficulty, from which to-night we should have been gathering rich and abundant harvests! But there is no use in idle and unprofitable mourning over that which is past and gone, except this use, that we gird ourselves with new zeal for the future, and from the starting point of the experience we have gained, take care that we allow no more wastes to widen and broaden before us, but try to have every region of the country as it is filling with people, filled also with the means of grace, and especially with those means that shall take hold of the rising generation.

The Bible rule is, "Train up a child in the way he should go." That rule is addressed to parents, to the Church and to the State. It is never broken with impunity. Parents, if you fail to train up your children in the way they should go, there will be broken hearts and bitter memories some day. Brethren of the churches, if you fail to train up the children in the way they should go, there will be dishonour done to the Head of the Church. And the state, so far as it is its function, and it has power over the matter, must heed the voice that speaks to it, "Train up the children in the way they should go;" for in a land like this, where power is put into the hands of such great multitudes, it is of the last moment for the welfare of the com-

munity that there should be not merely smart men; men with clever brains, but men with sound hearts and right consciences, that the people of the country may fear the Lord, and the land be established in truth and in righteousness. (Applause.)

It is the part of the American Sunday-School Union to help forward in this great work. It assists parents in the training of their children by giving them a suitable Christian literature. It assists the Church in the doing of this work by furnishing its teachers with the helps they require, by aiding them in the great business of organization, and by keeping up that living enthusiasm by which men are strengthened and sustained in doing the work of the Lord. And finally, it supplements the work of the state. We are justly proud of our common schools; but let it be borne in mind that the Sunday-school is needed to supplement the teaching of the common school. I am afraid that the tendency of the times is to reduce the teaching of the daily schools to the minimum. All the more need have we, therefore, for concentrating our energies upon the work of Bible teaching on the Lord's day, that so we may send forth in the next generation men saturated with a knowledge and love of the truth as God has given it to us in his word.

I am afraid that there are some who look upon the Sunday-school as a safe play-ground for their children. The young are kept quiet there, and out of harm's way. It is true there is that element in it, and we should be glad that it is so, but parents ought not to be indifferent whether their children learn at school "humpty dumpty," or good Christian songs and hymns! Bear in mind that keeping the children away from peril is but a small part of the element that enters into the value of a Sunday-school. The mustard is very good but it is not the dinner. These things are very good, but they do not constitute a Sunday-school. There are some, again, who imagine that the Sunday-school is a kind of pillow, upon which the parental conscience may go to sleep; and when we ask them what they are doing for the religious training of their little ones, their reply is, "Oh, we send them to the Sunday-school, and they have capital teachers there, and so we feel easy about the matter!" Dear friends, you must not feel easy about the matter. The Sabbath-school is to supplement not to supersede, your exertion. There are, again, some who look upon the Sunday-school as a kind of gentle, gradual opening into good, respectable society. There are nice people in the Sunday-school, and so they send their children there. This is good so far as it goes, but it is a very small part of the recommendation of the Sunday-school. And finally I am afraid that there are parents in many places, and many persons in the general community, who look upon the Sabbath-school as a kind of reformatory institution for the young, who being neglected in their homes, and left to grow up in ignorance and vice, are sent to the school as to a house of correction. Now it is true that the Sunday-school does inform the ignorant and improve the morals of the young, but that is to take a very low and inadequate view of it. The Sunday-school is a part of the church of Christ herself organized for the work of training the generation that is coming in Christian truth—in the knowledge and fear of the Lord.

Now, how can the generation be trained in this Christian truth, and in Christian living? Let me name three things.

1. First of all, there must be a right creed. A creed—*credo*—I believe. There must be a believing of the right thing. It is a common thing to hear in certain quarters, in our time, that what a man believes is not of any particular moment. There is no greater absurdity proclaimed by intelligent men. Every day of our life we are finding out that what we believe is of the last importance to every movement we make. If I had been led to believe that Philadelphia lay on the road to Boston, and if I had taken my ticket at the Grand Central Station this afternoon, instead of taking it, as I did, upon the shore that looks toward New Jersey, I should have been at Hartford about this time, and missed the spectacle of this splendid meeting, and the honour of sharing with you in its pleasures and privileges. And so the world over.

If I believe wrongly, even though sincerely, I must go wrong. And it must be so, necessarily, in things religious. We must teach our children to believe *the truth*. It is only the truth that has value. Children judge from the outside of things. They are pleased with the gilt and glitter of the exterior of the book. The man values it for the treasures it holds between the covers. You look at a church edifice. It is as magnificent as a palace. But the value of the building is in what is taught in it. (Applause.) So in the Sunday-school. Its value lies in the truth that is taught in it. And the value of this American Sunday-School Union is, that it has been a teacher of the truth throughout—I think I may say with the least possible admixture of human error, or even of human peculiarity. (Applause.) I do not hear of its being Old School or New School in theology; I do not hear of its being Broad Church or Ritualistic; I hear of its teaching the truth of the living God, as pure and as undiluted as I think it can well be given forth by any simply human organization. And, brethren, it is when we are teaching this truth of the living God, as the one instrument for the quickening and saving of men, that we can look with confidence for the blessing of the divine and quickening Spirit.

2. But there must be along with this right creed, a *living conscience*. Conscience and creed are adapted to one another. Each is the supplement of the other, just as the steam and the steam engine are adapted to each other, and the one is the supplement of the other. Steam, and no engine—no work done. Engine, and no steam—no work done. Conscience, and no creed—no right living. Creed, and no conscience—no right living either. (Applause.)

There are many people who hold a creed as one would wear an ornament. They sport it prominently, as a man does his diamond, for example. When it is in the fashion, he wears it in his shirt front. When that goes out of fashion he will flash it on his finger, in a ring, and then again lock it in his dressing case. So many people do with their creed. Now, dear brethren, creed and conscience are to go together; and when you hear a man boasting and ranting about his beliefs, who yet gives no evidence that he has any conscience, look upon him as a man that is simply blowing off steam! (Laughter.) Creed, a true creed, founded upon the Word; conscience, a living conscience, quickened by the Holy Ghost, these are the two elements in that Christian character that this Society aims at building up.

3. Then, there is character itself. You take the young ones about Christmas times to the toy stores, and among the toys; you have sometimes been amused in looking at those India rubber faces that can be bought for a trifle. You can pull the nose till it is as long as my arm; you can make the face laugh, or wink, or cry, at will; you can close the mouth as tight as a nut cracker, or you can open the lips as wide as the gates of a ferry. There are many men who have a certain resemblance to that India rubber face. Their elasticity of moral and religious principle is very like it. You can squeeze them or pull them into anything or nothing, at will. They have no character. If you go into a printing office, and ask to look at a font of type, you will be shown pieces of metal, that set up in a given order, and daubed with ink, and placed under pressure, will stand for a certain thing, and the compositor can tell you beforehand just what will be produced, and those type placed in that order will always produce the same thing. That is character.

Now, what we want is creed and conscience making Christian character; so that the young men and young women of the land will be Christian men and women, pure men and women, good men, and holy men, and gentle men, and pure and tender and loving and holy women; so that these men will not grow up to be "repeaters" at the ballot-box, or when they come to be judges or to serve in public and official positions, have the shadow of dishonour or mistrust lingering near them—but *men*, brave, faithful, pure, true, fearless men, made such *because* they feared God and hated covetousness. This is the type of American citizenship we would build up, and it can only be realized on the foundation of a true Christian character. (Applause.)

It may seem to you that this distinction, and this relation that I am trying to point out between creed and conscience is not of very great practical moment. Well, that may be. But, brethren, will you be good enough to get at my idea fully. There is a young man in the Bible who commonly gets credit for a great deal of goodness. His creed was all right, his conduct admirable, and he gave evidence of having an enlightened conscience. He was tempted to commit a grievous sin. But he said, "How can I do this great wickedness and sin against God?" His first thought was, "I know that God sees all I do;" his second, "He hates a sin like this—it is abominable to Him;" and the third, "It is my duty to consult His will and to hate what He hates." There was his creed, so firmly held, his conscience so quick and tender, and his noble, manly conduct—springing right out of his right creed and his right conscience. (Applause.)

You remember again, that picture in the Bible where the ruler of the synagogue came into the presence of Jesus and made, I think, one of the most eloquent speeches to be found in any writings, inspired or uninspired. It was short and simple, but it was to the point: "My little daughter lieth at the point of death; I beseech thee come and lay thy hand upon her and she shall live." So, dear friends, I think, this great American Union takes its sons and its little daughters and brings them into the Sunday-school and into the presence of Christ, and says, "These, our children, are dead, and we cannot raise them up; they are diseased, thou only canst heal them; oh, lay thy hands upon them and they shall live!" And upon how many thousands and hundreds of thousands has He laid his hands, and blessed be His name, they have lived!

Shall I give you another picture, not from the Bible, but from something of which I became cognizant in my ministry in New York. About five years ago a cultivated young merchant of that city, who had long been an attendant upon the means of grace at length gave himself to Christ and entered into the fellowship of the church. He gave himself at once to Christian work with such culture and abilities as he possessed, and there was soon found for him a class of boys. One of these boys was sickly, diseased in body, and had that gentle, girl-like face you sometimes see in tender, refined and suffering youth. My young friend taught him faithfully and well. Soon the boy's disease became such as to require his removal, and he was taken to one of the city hospitals where he not long after died. My young friend became the superintendent of one of my schools. And now, every time I think of him, I have before my mind a beautiful picture of his work. It is of a clean, sweet, comfortable bed in one of our public hospitals. The boy is lying half on the bed and half in the arms of his Sunday-school teacher. The pale, thin face looks up with exquisite tenderness and gratitude into the face of the teacher on whose shoulder he is lying—the boy had no mother, and the teacher was father and mother to him—and he says, "Oh, you cannot know how much I love you; you have been so much to me; you have taught me the way of salvation and guided me to Jesus Christ; when I shall get to heaven it will be because you have taught me, and oh, how glad I shall be when you come to be there with me too!" There was a blessing, I say, to the boy. But oh, Sabbath-school teachers, I say that there was a blessing manifold to that teacher. This was "mercy twice blessed," in a sense which the poet hardly understood. We want work done of that kind, and in that spirit, and we know who will get the praise.

For brethren, and this is my last thought, it is the work of the Holy Ghost with the truth that we want. Thank God, we have the truth, an open Bible, everywhere. As I sat in the railway cars coming here to-night, I saw with no small satisfaction that there was a little frame nailed against the side of the car, just over my head, with a proper inscription upon it, and a Bible inside for any one who wished, that he who ran might read. Thank God we have this open Bible, and thank God we have a blessed biblical literature, great now, but to be greater, immensely greater, every year. These International Les-

sons, in which this Union has rendered such good service, is making this literature better and better every year. Our fellow Christians and fellow Sunday-school workers in Great Britain will be with us next year in this great scheme of Bible lessons. (Applause.) The Atlantic divides us, and there are some old memories that are tending to divide us, but deeper than the Atlantic, and higher and more noble than any other memories between us, shall be the bond, that as Christians brings us together at the feet of Jesus in the study of the same truths and in the teaching of them to the children of both lands.

We have much to be thankful for truly, but brethren, what we need now most of all is the Holy Ghost, that irresistible power that has come down upon Scotland and upon some parts of this land, and that has not been wanting here in Philadelphia the last year. It is this we want more and more, "I believe in the Holy Ghost."

It is said that they used to have, perhaps still have, a pillar in the Nile on which they marked the rise of the waters at the time of the periodical inundation, and if the waters did not come up to a regular accustomed mark, consternation was spread over the land. The farmer knew that he would have poor crops, the trader that trade would be dull, and the monarch that his revenue would be diminished and be hard to collect. And they say that when the waters fell below the mark, the people used to gather together and send their supplications jointly to the gods that the rain might fall on the distant hills and the waters of their river be raised. Brethren, we know something better than that, but we may take a lesson from that distant day. Our Nile has been running low, but the Lord sitteth upon the floods and He giveth the gift of his Spirit. Let us beseech him, Sunday-school teachers, Sunday-school superintendents, Christian workers and friends of this Union, that He will give us this gracious rain, this heavenly dew, this quickening Spirit, and our semi-centennial will be but the beginning of greater things, of which our children in the days to come will say, as we say now, in view of all the past, "Glory be to the Father, and to the Son, and to the Holy Ghost!" (Applause.)

After Dr. Hall's address,

"Open the door for the children,"

a pretty echo song, was beautifully sung by the youthful choir, and the next speaker was the Rev. John Peddie, pastor of the Fourth Baptist Church of Philadelphia, who addressed the audience in substance as follows:

MR. PEDDIE'S ADDRESS.

The words of a college President to a graduating class on commencement day had always left a deep impression with the speaker—"Go forth, my boys; and be sure you fairly represent us!" They are applicable to the Sunday-school teacher's work. He is to teach the things of Christ in such a way that he may be able to send forth the children fairly to represent His religion. He would exalt the work of the teacher. He would exalt the teacher. The professors and tutors in our colleges and seminaries of learning are doing a work, in an unheralded way, that is telling upon the life of the nation. There is a growing thirst of education. All honour and reverence to the teachers of the youth of our land.

But the Sunday-school work is that mainly of soul-culture. It recognizes not the brain so much as the heart. Paul's glory was not so much in what he learned at Gamaliel's feet as in what he learned in the school of the Nazarene. Religion is the main thing. It is the diadem worn by the excellent of the earth. The school which inculcates it touches the deeper, diviner fountains of being. It but carries on the work begun by Christ himself. The glory of the Sunday-school is that it brings into the service of Christ so

many of the men and women who are engaged in the common secular callings of life. These make the best teachers. The pulpit has been called the preacher's throne. No throne can stand long that is removed from the centre of power in the sympathies of the people; and every teacher's chair, as well, should be planted right in the midst of the souls that are to be reached, moulded and saved. The teacher who mingles in common life, goes out with his sympathies to all men, learns human nature and acquires a better fitness thereby for his work than he can ever get by poring over manuals and books. This should be the teacher's constant endeavour—to study his scholars, to know them. The most fearful mistakes have been made by a failure to insist on this point. The teacher's calling is too high and holy to be at the mercy of rude, ignorant blunderers. This knowledge of child-nature, and of human nature, cannot be gained from books. It must be gained by living contact with men. It was the *touch* of Jesus that healed.

But there is one book that is indispensable all the way through, in our efforts at teaching and reaching the souls of men. No amount of sympathy with, and knowledge of the needs of the human heart can be of avail outside of this book. No man can understand the human heart without deeply, constantly studying this book. The Bible has brought us human nature—has revealed it to us. Without it we cannot take the first step towards developing it nobly and grandly. Then, again, the Bible is a lasting book. We need not be afraid that it will ever be supplanted or superseded by the demands of new sciences and new philosophies. God made it for all time and for all peoples. The rising and rolling orbs of science are not going to run counter to Jesus in their course. For Jesus is their centre.

[The Bible as the developing agent of the highest type of citizenship, as well as of manhood, next claimed a brief illustration from the speaker, who closed with a thought concerning the power and preciousness of a Christian literature to the welfare of the world.]

Just one word about the literature of this Society. My brother has suggested the value of a Christian literature. If the books in my library to-day, published by this Society, are a specimen of the Christian thought and the Christian spirit that are scattered by its agency all over our broad land, then I do not know of an organization on earth that publishes nobler books for the rising generation! (Applause.)

A hymn,

"Soldiers of Christ are we,"

was beautifully sung by the children, when the chairman introduced the venerable Dr. Stephen H. Tyng, of New York, alluding to him as "the early, eloquent and steadfast friend of the American Sunday-School Union; the Lieutenant-General of the great invading army of the Sunday-school hosts of Israel; still full of the fire and vigour of his earlier days, and whom may God spare to see yet more glorious triumphs in the cause and kingdom of our Lord Jesus Christ." (Amen and applause.) The assemblage rose as one man to receive the Doctor, who spoke as follows:

DR. TYNG'S ADDRESS.

Mr. Chairman and dear friends, there is such a thing as too much of a good thing; and whether that thing be a good speech, or a good chairman, or good patience of the audience, or a good subject for an address, still we are limited vessels, we can hold no more than we can hold, we want no more than we do want. Now I take it for granted that enough has been said, and well said, upon our subject. Enough has been said by our chairman illustrating the spirit and character of the individual speaker to smash any speaker on

the face of the earth. (Laughter.) And under such circumstances I am expected to rise as Herodotus says he found the frogs to rise out of the mud and slime of Egypt, with simply their heads up and the rest of their bodies entirely unformed! (Laughter.)

But I am glad to be with you. That I should retain the attention of this assembly long is beyond my expectation or my right. (Applause.) But to be here, to celebrate with you the fiftieth anniversary of this Union is certainly one of the grandest and happiest of my personal experiences.

Four years before this Union was started I began my first Sabbath-school in a country town of Massachusetts, where there had never been a Sabbath-school before. On the first morning twelve boys came together. Of these twelve, one died as a missionary of the American Board of Commissioners of Foreign Mission in Ceylon; one died before he had received his education in the Theological Seminary of New Haven, and one has within the last few weeks departed—the Rev. Dr. Pratt, a faithful and beloved minister of your city. These three boys came together in a class of twelve. What had God wrought by the simple teaching and labour in that ministry of a boy! When we come to consider what God hath wrought by this grand union of effort, and what He is preparing to accomplish in the fulfilment of its future destiny, design and experience, it is beyond the computation of man. Amidst all the Christian associations of this age, there is not one manifesting itself more apostolical in character, more effective in influence, grander in comprehension, more personal, direct and spiritual in its broad design, than this American Sunday-School Union! (Applause.) To have lived as one of its original friends to see its fiftieth anniversary, and to be permitted to meet here men whom they call “Father” Martin, and “Father” Dulles,—and you may well call them so for certainly they look as young as I do! (laughter) and to remember while we meet these in the flesh the noble ones who have gone before; to think of the character of Frederick A. Packard, so deep, so spiritual, so grand, so holy—to think of all the agencies that this Society has been permitted to employ and to see crowned with success; to bring it all back and to say to myself, “Thou hast lived to see it all; thou hast had the hands of these brethren in thine own; thou hast looked into these countenances beaming with brotherly affection; thou hast bowed together in prayer at the mercy seat to Him who says, ‘Lo, I am with you alway, even to the end of the world;’ to have had all this bestowed upon me, to-night, is surely one of the greatest privileges of my life. And, I bless God that I am permitted to come back to this city of my fondest affection, this city of my earliest and most widely extended labours, and share in such a manifestation of majesty, of union, of strength, of determination, and of experimental effort as I see exhibited here to-night. (Applause.)

As I have sat and looked at this wonderful survey, the thought has come to my mind: it is but a specimen of what the Lord Jesus means yet to do. The time is coming when all this grand prophecy shall be fulfilled—when earthly joy and earthly greatness shall bring their treasures and lay them at the Saviour’s feet; the time is coming when assemblies more vast and wonderful than this, shall be gathered together with intense delight to lay the trophies of their victories down before Him who hath bought them with His blood, who rules them by His spirit, who reigns over them in His love, and who will fill them with the glory of His presence forever!

I look back on these fifty years with unspeakable delight; first, when I consider what was the real purpose of this Union. I have an intense delight in that term “union.” I love to grasp the hand of a Christian brother. I love to unite in spirit and in truth with those who are working for the glory of the Lord. I realize that in this Institution its “union” was its first grand element. There were Sunday-schools before. There were books and papers before. But this Society was started to bring into harmonious co-operation all these scattered efforts, to concentrate, to *unify*,—if I may adopt a word which I now sometimes hear,—the labours of a multitude in one grand single

institution. And when I consider the whole Church of God under the title by which our Lord himself dignifies it—a building of God—I look upon a Union like this as a grand roof that extends over all, binding together the walls and columns and partitions, covering the inhabitants with a canopy of security and peace, and making altogether one grand edifice of comfort, of joy, of privilege for all who dwell beneath. I bless God for this union of Christian people and of Christian hearts. * * *

I love the grand Christian bodies of our day. I love to see them united beneath the canopy of the Divine acknowledgment and the Divine blessing as one family. I take the hand of this glorious minister of Christ, my beloved brother whom old Dublin gave to New York, and say, My brother, with as hearty an emphasis, and as ardent an affection, as for any other! (Applause.) You have heard him to-night, and I partake of the pride with which all New York is looking at him in his efforts to do good among us. When he speaks his voice is the mingled power of wisdom and tenderness, of influence, of authority and of persuasion among all to whom he is sent. I am thankful that he has been heard by my old friends here to-night! (Applause.) In this grand union which we have here projected, we have the two-fold object of spreading still further the influence of this enterprise in the principle of unity it upholds, and of gathering still more multiplied numbers under its control.

The Reverend speaker then drew a strong contrast between the efforts to impart religious instruction to children through set formulas of truth framed by men, which was so common when this Society was organized, and the more recent efforts to teach the children by using the Bible as God gave it, and warmly commended the American Sunday-School Union because of its exaltation of the study of God's word, and continued:

Let us believe that the book God has made for the little ones is peculiarly appropriate to their wants. And let this Union stand in our land as the solemn guardian of an open Bible, as the solemn guardian of the children's Bible, as the solemn guardian of the most direct and distinct teaching of that Bible to the little ones of the flock of Christ.

We have come to a day again when there is an exceeding disposition to set up human inventions in the place of God's word, to take the children away from the precious institutions of this divine word, and to put them upon human schemes, human books, human substitutes, in ignorance of the divine adaptability of the word to every human creature's needs—that as some one has well said, it is a sea in which an elephant may swim or a lamb may wade, that it is higher than man can reach and deeper than human wisdom can investigate, and yet near and wide open to us all as the very door of heaven! It is an immensely important thing to maintain this fundamental principle of the Union. We have banded ourselves together to maintain the teaching of the Bible, and that alone. If there are any improvements on that book, if any prefer to cook it over again, or serve up in their own shop the blessed mysteries of the household of God, we cannot forbid them, but we can say as an American Sunday-School Union, "As for me, and my house, we will serve the Lord!" (Applause.) Our purpose is to maintain that stand simply and truly.

Let this Institution think, on this its fiftieth anniversary night, of the glorious dispensation that is before it! Think of the children whom it is to teach and to save! Friends, I solemnly believe in the conversion of children. I cannot say how young they shall be brought to make an open profession of their faith and love for Christ, but I have seen as manifest evidence of the new birth in children of six and eight years of age as I have ever seen in any adult! Shall I turn back those whom God himself hath brought? Shall I refuse those whom God himself hath accepted? Never! We are in an age

when the church is to take the children, nurse them, train them, educate them, protect them and prepare them for the work appointed for them, and under no circumstances to repel from the highest expressions of Christian communion, the highest form of a Christian profession, the child that can give a fair account of the faith of its little heart in a divine Saviour, and manifest clearly and continuously the power of the love of Jesus shed abroad in that heart by the Holy Ghost.

This Union is to guard that right of the children. Let it maintain the name by which it has so often been called, "The Society that takes care of the children," and feel that this is the highest mission with which it can be clothed. Burke said, "Let me make the ballads of a nation and I care not who makes its laws." Give me the little ones of my flock, and I will not say I shall not care for the old ones, but I will frankly say, "Give me to-day as a necessary choice the question, will you take these children, and teach and preach to them, or will you take these intelligent, active, busy adults and preach to *them*." I should say, "Let all the men and women go, and give me the boys and girls." (Applause.) This is the result of my experience. The conversion of children comes every year under my observation. The conversion of men and women that have been hardened beneath the trappings of earth, that have been indurated by the effects of human pride, and turned aside by the schemes and speculations of men—the conversion of such persons is extremely rare. They sit before me regularly. They pay the civil respect that is due from them to the place and the day and the worship of the Lord's house. But any evidence of God's power upon their hearts, I habitually fail to see. While, as the years go by, scores of little ones are gathered into the Christian fold in solid profession. And dear boys and girls just opening upon the prospect of maturity delight me in the manifestation of the Christian character and Christian spirit and Christian power, which make the whole salvation of the man and the whole comfort of the pastor. I have gone over this again and again in the fifty-three years of a pastor's life, and my deliberate conviction is that the whole hope of the Christian church is in the simple, plain, practical, intelligible preaching of the Gospel of a Saviour to the young, the feeble and the ignorant of the flock. (Applause.) Let the man or the woman who would save souls, be simple. Let him tell the old, old story simply, plainly, gently. Let the man who would save souls be sympathizing, tender, true. Let him have a heart that shall be the home of every child, a mind that shall be the guide of every little mind, a presence and manner that shall attract, a language that shall interpret itself, and a life and character that shall lead all who follow him to come to the Great Shepherd for the Divine blessing. Then shall we look for a Divine revival in the work; for God's own power manifest in it, till every house shall be a mansion for the Divine praise, and every family brought together under the Divine Providence shall be a temple in which the spirit of God shall dwell, and every youth born within the precincts of Christian teaching, shall be a child dedicated to God, sanctified by His power, and filled with the influence of the spirit of Christ.

Let it be the next step of this Society in the unceasing operation of its principles, to attain the conversion of the children to Jesus. Bring them in. Let the missionaries be instructed to this end. Let the pastors labour for it. Bring the little ones to Christ. Lead them into his fold. Make them the subjects of special, earnest intercession. Teach them in a way that shall be simple and effective. Bind them together in the spirit of intense and glowing love. Gather them, O ye men and women of the Lord! gather them in private prayer, in earnest prayer, where every name shall be uttered, and every want be pleaded, before the throne of the Divine mercy, and our children will be saved to the praise and glory of His grace, and the honour of His Church and the blessing of the world. (Applause.)

After a closing hymn by the children, the vast congregation was dismissed with the benediction by the Rev. Dr. Wylie of Philadelphia.

JUBILEE MISSIONARY MEETING IN NEW YORK.

In connection with the Semi-Centennial Anniversary in Philadelphia, a Jubilee Missionary Meeting was held in the city of New York, at the Broadway Tabernacle Church, Thursday evening, May 28th, 1874. A call for this meeting had been issued by the Managers of the Society resident in New York, and to this call, their fellow citizens made gratifying response, by a large attendance upon this commemorative gathering. A number of the older missionaries of the Society, and some whose honourable record has been more recently begun, had gathered to give thanks for mercies passed in review. Peculiar pleasure was afforded by the fact that a large number of the early friends and long-continued supporters of the Society, in New York, Brooklyn, and vicinity, came up to this meeting with these missionary labourers to do honour to fifty years of Sunday-school service, to lend influence, and to give a benediction upon its further progress.

The chairman, Mr. GEORGE H. STUART, one of the Philadelphia Vice-Presidents, surrounded by the speakers of the evening, and the official delegation from the city of Philadelphia, called upon the Rev. R. S. MacArthur, Pastor of Calvary Baptist Church, New York, to lead in prayer, and afterwards the audience joined in the hymn :

"Saviour king, in hallowed union."

Mr. Stuart's introduction of speakers was very appropriate and effective. At the close of his address, he spoke of an incident growing out of the early labours of a missionary, telling how a pioneer western union Sunday-school, had drawn to its sessions a certain man of strong characteristics, who was, in those days, occupied as a hatter, and who also gave a part of his time to the teaching of dancing, in primitive Western neighbourhoods. The heart of this man had been mellowed by divine grace, and God had led him to great usefulness, opening the way for him to enter the work of gathering children into Bible schools, and a blessing had followed him until hundreds of Sunday-schools had been planted and thousands of children reached through his instrumentality. The chairman taking him by the hand, introduced to the audience,

STEPHEN PAXSON.

Mr. Paxson's address was remarkable for its clear testimony, from his own repeated and long-continued experience, to the fact, that a Sunday-school missionary can go anywhere, to any community, no matter how ignorant, prejudiced or sinful, and carrying the leaven of the gospel, can break down prejudice, and disarm opposition, where other agencies, might despair of ever gaining a foothold. In concluding his brief, but forcible address, Father Paxson made a most earnest plea for increased Sunday-school missionary work throughout all the ~~unconquered~~ ^{unconquered} West.

The ~~audience~~ ^{audience} awakened, and finally

converted to the truth, through the power of a lay sermon. The preacher of that lay sermon [Hon. William E. Dodge] being present, was privileged to hear a good report from that convert, who for fourteen years has been richly blessed in his own service for Christ, as a Sunday-school missionary, in the Northwest.

MR. MARTIN B. LEWIS.

Missionary Lewis gave most interesting testimony to the power of the gospel, wherever its influence is brought to bear upon the hearts of children and youth, to transform homes and regenerate households, as well as to elevate whole communities.

MR. F. G. ENSIGN,

Superintendent of Missions in the Northwest, followed, the Chairman from personal knowledge especially commending him for his zeal in distributing copies of the word of God among the thoughtless and destitute. The short address of Mr. Ensign gave a clear presentation of systematic methods of work developed in actual practice, showing how the field is prepared and the seed sown by a Sunday-school missionary, and bringing forward sufficient testimony of sheaves gathered, to win the hearts of his audience.

A Sunday-school pupil of Dr. Chalmers was next called upon,)

REV. JOHN McCULLAGH,

the veteran Scotch Sunday-school missionary of the South, who, for more than thirty years, has pursued his work uninterrupted even by the disturbance of dreadful war. Missionary McCullagh enchained his listeners by an eloquent presentation of the especial features and incidents of his work, and finally, massed, as well as human tongue could do it, the grand results of the entire fifty years service.

A commission issued by the American Sunday-School Union in February, 1835, and sent by post to

THE REV. B. W. CHIDLAW,

at Paddy's Run, Ohio, was then produced, and a brief sketch given of Mr. Chidlaw's career and services. The veteran named, who has now the honour of having held a commission from this Society for a longer period than any other living worker, except Mr. A. W. Corey, came before his audience on this occasion with a power which showed that years have only touched his spirit to temper it, if possible, with a stronger, steadier zeal. His form erect, his voice clear and resonant, his eye undimmed, his speech, quiet at first, but finally growing more burning and impassioned, he made a pleasing and memorable address.

In answer to all these words from field workers,

REV. WILLIAM ORMISTON, D.D.

was called upon to respond for New York. Doctor Ormiston remarked: "Never in my life did I stand upon a platform where I felt more sensibly the necessity for keeping still—the peculiar fitness of perfect silence as the only

appreciative and appropriate response to be made to the intensely interesting and impressive words spoken." Nevertheless the closing speaker suffered no particle of interest or enthusiasm to abate. He welcomed these missionary workers to New York in warmest words of cordial greeting. Paying hearty tribute to the record of the past, he assured the American Sunday-School Union and its missionaries, of the most generous, ample and loving support in the future. In closing he promised to meet the missionary brethren at a centennial celebration where all may keep perpetual jubilee, and extended his hand to them all, as the hand of New York, the whole audience rising with great enthusiasm and amid prolonged applause.

As a finale to the singing, which throughout was most enjoyable, under the leadership of the choir of the Broadway Tabernacle, an additional chorus having been provided for the occasion, the audience sang :

"My country 'tis of thee."

An impressive contrast to the swell of sound which went up from the full hearts of the audience, as they sung this national anthem, was made by the intense silence that prevailed when the venerable Rev. R. B. Canfield, Secretary of the New York Department of the Society forty years ago, pronounced a benediction, and the first Jubilee Missionary Meeting of the American Sunday-school Union came to its close.

presence of Nelson Kingsbury, F. G. Ensign, Rev. W. P. Paxson, and other of the Society's workers, such widely known representative men as Rev. Arthur T. Pierson and Hon. C. J. Walker, of Michigan, Rev. Arthur Mitchell, Rev. E. P. Goodwin, D.D., Rev. J. M. Gibson, Rev. Dr. Glover, J. V. Farwell, N. S. Bouton, M. P. Ayars and Ex-Governor Beveridge, of Illinois, and Rev. Drs. Goodell, Brookes and Foote, of Missouri, and many others, participated in these semi-centennial exercises, and heartily commended the cause.

The crowded audiences, earnest sympathy and enthusiastic interest attending all these meetings, notwithstanding the oppressive heat of the season, fairly indicate the high estimation in which the work of this Society is held by the Christian public.

CONTRIBUTIONS.

The legal form of bequest is, "I GIVE AND BEQUEATH TO THE AMERICAN SUNDAY-SCHOOL UNION, ESTABLISHED IN THE CITY OF PHILADELPHIA. — DOLLARS."

In no case are contributions applied to carry on the business department of the Society's operations, nor for any objects other than those designated by the givers.

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Persons desiring information concerning the Missionary Work should address

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NATIONAL SUNDAY-SCHOOL PERIODICALS

PUBLISHED BY

The American Sunday-School Union.

Rev. RICHARD NEWTON, D.D., Editor. Rev. E. W. RICE, Assistant Editor.

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SIX POINTS.

1. The American Sunday-School Union aims to unite all the people in the study of God's word.
2. It aims to reach those unreached by ordinary church agencies.
3. It aims to lead them all to follow Christ.
4. It leaves them to choose that church connection which they deem best.
5. It has organized an average of 1226 Sunday-schools a year, or over three per day, for every day of the past fifty years.
6. It has reached and aided about 5,000,000 of Sabbath-school scholars.

1824.

THE

1875.

FIFTY-FIRST
ANNUAL REPORT

OF THE

American Sunday-School Union,

1875.

PUBLISHED FOR GRATUITOUS CIRCULATION.

PHILADELPHIA:
No. 1122 CHESTNUT STREET.

THE LATE ANNIVERSARY.

The Fifty-First Anniversary of the AMERICAN SUNDAY-SCHOOL UNION was held in the Academy of Music, in the City of New York, on Tuesday evening of May the 18th. This was an occasion of great interest to the friends of the Union. That vast and beautiful building was crowded to its utmost capacity.

Every seat on the great platform of the Academy was occupied. Among the band of great and good men found there, we noticed such long-tried friends of the Union as: the Chairman of the evening, the Hon. Wm. E. Dodge, the Rev. Drs. Armitage, Hall, Deems, J. Cotton Smith, H. M. Scudder, Stuart Robinson and Dowling, Rev. Messrs. T. Chambers, George H. Smith, Chaplain of Randall's Island, R. B. Campfield, J. L. Phillips and Manning, of London, Hon. H. P. Haven, of New London, F. A. Ferris, J. W. C. Leveridge, Morris K. Jessup, F. Marquand and Alex. Brown, of Philadelphia.

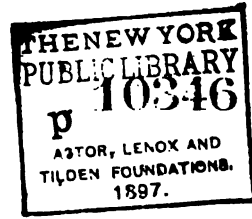
It is not our purpose to give here, any detailed report of the speeches delivered at this meeting. Our only purpose, now, will be to touch briefly on one or two points of general interest that occurred to us while joining delightedly in the exercises of the evening.

One of these points was *the character of the speakers*. They were in the truest sense representative men. This was so, if you looked at them *geographically*. The Rev. Wm. P. Paxson, one of the sensible, practical, hard-working missionaries of the Union, represented the South. Dr. Robinson, from his present position in Louisville, Ky., and Dr. Scudder, from that which he formerly occupied in California, fairly represented the great West, both in its near and its far-off relations to us. The honored Chairman of the meeting, with Dr. Armitage and Dr. Smith, represented the North; while the Rev. Mr. Manning of London, whose name was not on the programme, but who was introduced by the Chairman at the close of the meeting, represented the East, even beyond the limit of our own borders.

And then *ecclesiastically*, as well as *geographically*, they were truly representative in their character. The Baptist, the Congregational, the Presbyterian, the Methodist, and the Episcopal Churches had each its representative there.

And then the *speeches* on this occasion, as well as the speakers, were marked by some features which rendered them specially interesting. For one thing they were *short*.

And then the speeches were *pertinent* as well as short. Each address had to do with some real, live feature of the work in which the Union is engaged, or of the salutary influence that must result from that work.



THE

51st

ANNUAL REPORT

OF THE

American Sunday-School Union,

MAY, 1875.

PHILADELPHIA:
AMERICAN SUNDAY-SCHOOL UNION,
No. 1122 CHESTNUT STREET.



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FIFTY-FIRST ANNUAL REPORT.

IN entering upon the second half-century of its life and work, this Society is called on to adopt the motto of that apostle whose claim was, "I labored more abundantly than they all," viz.: "Forgetting those things which are behind," (save in grateful praise), "and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God which is in Christ Jesus." May He who has blessed us in the past, give needed grace, wisdom, strength, means and success in the future! Jehovah is still saying, as to Joshua, Israel's leader, "There remaineth yet very much land to be possessed."

The Rev. Dr. John Hall, in speaking of our Jubilee Year and its record, said:

There is an air of grandeur about this work of the American Sunday-school Union. It is a great thing to be able to report such numbers of children brought during fifty years into the Sabbath-school, and it is a glorious thing to be able to report such an amount of money so generously contributed; and it seems to me impossible to escape the feeling that, for the money expended, there has been an immense amount of work done, implying wise and prudent management and very great fidelity on the part of those intrusted with the doing of it. But let us not regard it as a termination reached, toward which we were making our way, but rather as a point of new departure from which we shall go forward to realize immensely greater things in the time to come.

Since the Semi-Centennial Report, Hon. William C. Alexander and John C. Greene, of New York, Hon. Willard Hall, of Delaware, and Hon. Bellamy Storer, of Ohio, Vice Presidents of the Society, and Abel Vinton and James Bayard, Esq., Managers, have been removed by death.

Mr. Alexander was formerly Governor of New Jersey, and at the time of his death was President of the Equitable Life Assurance Society of New York. He was the eldest son of Rev. Archibald Alexander, D.D., of Princeton, New Jersey, one of the Society's earliest and best friends; and brother of Rev. James W. Alexander, D.D., to whom we were indebted for many cordial and important services.

Mr. Greene has been a Vice President of the Society since 1868, and has shown his interest in its work by very liberal contributions to its missionary operations.

Mr. Hall was a Manager of the Union from 1827 to 1848, when he was elected a Vice-President. He presided at the Second National Sunday-School Convention held in Philadelphia in 1833; and like Mr. Storer, of Ohio, was very highly esteemed as a Christian lawyer and judge.

Abel Vinton was a native of Braintree, Massachusetts; formerly a merchant of high position, and an efficient elder of the First Presbyterian Church in Philadelphia; one of the original managers in 1824 (leaving but two survivors); for many years a zealous member of the Committee of Missions; and a loving and very influential friend of the Society from the first to the last of his long life, which ended at Wayne, Iowa, at the advanced age of ninety-one years.

James Bayard Esq. was a manager from 1833 inclusive, and a member of the Committee of Publication in 1834, and from 1855 until his decease on the first of last August. He was a member of an American historical family, was born in Philadelphia, May, 1802, graduated at the College of New Jersey in 1820, and subsequently practised for many years at the bar. He was warmly interested in the great objects contemplated by the American Sunday-School Union, was a regular attendant at the meetings of the Committee of Publication, of which he was chairman in and since 1866, and took a prominent part in the deliberations of the Board.

REPORT OF THE COMMITTEE OF PUBLICATION FOR YEAR ENDING
DECEMBER 31, 1874.

During the past year we have published twenty books, of which fourteen were original and six reprints. We have also published a library well suited to a large class of Sunday-schools, containing 50 choice illustrated volumes, 16mo, bound in muslin, and not in any other select library. It contains over 12,000 printed pages, illustrated by 212 large full page engravings, and is sold to Sunday-schools at the low price of \$20.80. In allusion to the Fiftieth Anniversary of the Society, it is entitled the American Sunday-school Union's Semi-Centennial Grand Cheap Library. Few things more strikingly display the want of good sense, extensively prevalent, than the number of worthless manuscripts which deluge the editorial desks of our publishers. The committee still observe the policy of *good, rather than many*. To show how rigidly this system of exclusion of unsuitable books is carried out, it will be sufficient to state, that of the MSS., etc., offered in the last seventeen years, (1857-1873, both inclusive,) 1144 in number, 925—of which, perhaps 90 per cent. or more were fictitious,—were rejected, and only 219 accepted. This, of course, does not include English books examined with a view to publication, and of which probably not one in twenty is adopted. This conscientious conservatism is, of course, provocative of some unpopularity with authors; but this is preferable to the responsibility of adding to the unwholesome novels which are so fast finding their way to the Sunday-school libraries of this country and of England. An analysis of our general catalogue exhibits the following result :

Solid books, <i>i. e.</i> biographical, historical, educational, travels, customs, etc., about	860
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Fictitious, and partly fictitious, but all adopted by the committee as useful and desirable, about	1,064
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1,924

If to these we add maps, diagrams, class books, etc., we may estimate the solid publications at over 960; say about 50 per cent. of our whole catalogue.

PERIODICALS.

Material particularly intended to aid in the study of the International Series of Lessons has, as heretofore, been a prominent feature in connection with our periodicals. Among the helps upon these lessons, the Society provides, in THE SUNDAY-SCHOOL WORLD for pastors, superintendents and teachers :

1. Explanations, by the Rev. Dr. John Hall.
2. Text Thoughts, with Blackboard Outlines, by prominent Sunday-school workers and divines.
3. Quarterly Reviews of the Lessons.
4. Primary Lesson Talks for Infant Class Teachers, by Mrs. Alice W. Knox.
5. Illustrated articles upon selections from the Lessons in THE CHILD'S WORLD, by the Rev. Dr. Richard Newton.
6. Large Review Charts (quarterly), $3\frac{1}{2}$ by 5 feet, for use in the school-room, with a *Superintendent's Review Paper* and a *Scholar's Review Paper*, prepared by John B. Smith.

Also for scholars and for home use :

1. *The Advanced Lesson Paper* (begun January, 1872), for Bible and advanced classes.
2. *The Intermediate Lesson Paper* (begun April, 1872), for pupils in the main school.
3. *The Primary Lesson Paper*, illustrated (adopted January, 1874), for scholars in the primary and less advanced classes.
4. *Daily Lessons* for the youngest learners, designed chiefly for home use.
5. *The Scholar's Handbook*, by the Rev. Edwin W. Rice, for general use in studying the Bible lessons.

The Committee think the above system of helps will be found as complete and as fully in accord with the latest and most approved methods of teaching, as any now published. The continued approbation of the Christian public in these efforts of the Committee to furnish the best aids to Bible study, is peculiarly gratifying and encouraging to all the friends of the Society.

REPORT OF THE NORMAL SECRETARY.

The growth of interest in Bible study and Bible teaching, through the adoption and general use of the system of International Lessons, has increased the demand throughout the country for instruction as to the methods of Sunday-school work, so that, during the last year, the calls on the Normal Secretary for illustration, by voice and pen, of approved modes of class and school work, have been numerous and varied beyond precedent, and quite beyond his ability of performance.

In the line of his mission, he has taught specimen classes, conducted teachers' meetings in particular schools, and union teachers' meetings of larger membership, met superintendents in special conference, led in neighborhood and county institutes, aided in the formation of normal classes, taken part in various county and state conventions, and in national gatherings of particular denominations, besides preaching on Bible-study in local churches. In doing this, he has had occasion to visit nineteen States and Territories of the Union, as also the Dominion of Canada, travelling some 19,500 miles, and giving 123 sermons and addresses, in addition to the oral instruction imparted in many conference exercises.

His pen has been used quite as freely as his voice in his designated department. Besides writing upwards of 1,600 letters, he has contributed regularly to the columns of THE SUNDAY-SCHOOL WORLD in the enforcement and exhibition of normal plans and methods, and has otherwise availed himself widely of the power of the newspaper press.

Conferring freely with other representative workers in the line of teacher-training, both in this country and abroad, he has done what he could to promote activity and harmony in this sphere of Christian effort; and he finds reason for gratitude to Almighty God in the blessing which has been graciously accorded to the recently quickened endeavors in all Christendom to study God's Word with system and thoroughness, and to teach it intelligently and wisely.

MISSIONARY DEPARTMENT.

The work done is thus reported :

GENERAL SUMMARY BY DEPARTMENTS, MARCH 1, 1874, TO MARCH 1, 1875.

	Schools Organized.	Teachers.	Scholars.	Schools Visited and Aided by Donation.	Teachers.	Scholars.	Bibles and Testaments Distributed.	Families Visited.	Miles Travelled.	Addresses Delivered.
Northwest.....	315	1,441	9,999	738	3,212	26,734	2,514	2,089	49,402	1207
Southwest.....	265	1,405	11,548	519	2,548	22,452	2,449	2,761	38,795	917
Michigan.....	77	331	1,850	288	1,441	9,014	75	864	20,489	625
South.....	425	2,398	18,409	684	3,866	33,192	5,439	2,916	54,163	1348
Pacific Coast.....	27	88	743	88	648	5,804		222	4,608	317
Pennsylvania.....	41	263	1,453	240	1,994	14,365	392	974	12,206	359
New Jersey.....	38	198	1,800	340	2,432	20,045	64	1,639	8,715	254
Ohio and Indiana.....	4	19	142	9	99	1,460	235		14,478	234
New York.....	14	94	540	50	388	2,357		185	1,230	40
New England.....	37	166	1,026	75	1,670	15,061		1,185	12,895	118
Kansas.....	15	77	539	67	753	8,360	106	90	5,553	70
Total.....	1258	6,480	48,049	3,098	19,051	168,844	11,274	13,825	222,594	5589

This work has been greatly aided by continued liberal grants from the AMERICAN BIBLE SOCIETY of Bibles and Testaments for needy schools, for which thanks are hereby rendered ; as also to the religious and secular press for publishing information, and to all who have favored our cause.

We now proceed to exhibit this work in detail.

NEW ENGLAND.

In addition to his duties as Normal Secretary, Mr. Trumbull has continued, as heretofore, in charge of the missionary operations of the Society in the New England States.

Rev. S. H. Record has been now more than eleven years at work in this field, organizing meantime 212 Sunday-schools, comprising 8106 scholars and teachers. In the same time he has visited and aided 1577 other Sunday-schools, having a membership of 140,124. This work has included the canvass of 216 townships in five States; more than 13,000 household visits; nearly 1700 sermons and addresses; with some 25,000 miles of travel by horse or on foot, and more than that distance in addi-

tion by steam. Fully three-fourths of all these new schools have continued to live and prosper. New churches have followed several of them. A quickened religious life in their vicinity has been the result of their formation, in almost every instance, while the social and educational standard of their communities has been greatly elevated through their influence.

These new Sunday-schools, organized by Mr. Record, in the out-lying districts of New England townships, commonly opened the way for neighborhood prayer-meetings where none before existed, and their influence for good in promoting household worship has been marked and gratifying. On his first visit to canvass for a Sunday-school, he has rarely found signs of a family altar. On revisiting the fields where he had organized schools, he usually sees that religion is recognized in the household, and morning and evening family prayers are common in homes from which the children have been in the Sunday-school.

During the past year Mr. Record has organized 32 new Sunday-schools, re-organized 3, and visited and addressed, or otherwise aided 81, comprising in the aggregate 1068 teachers, and 8162 scholars. .

In Connecticut, Mr. John D. Wattles has prosecuted faithfully his two-fold work as Secretary of the Sunday-School Teachers' Association and missionary for the State. He has done much for existing schools, through efforts to secure local institutes and conventions, and to increase the number of well-conducted teachers' meetings. He has published a new and complete statistical exhibit of the schools of the State, so tabulated as to be of material service in showing the progress and needs of the schools included. He has organized 2 new schools, and visited and aided 51 others, with a total membership of 1294 teachers and 10,879 scholars. One of these newly-formed schools was gathered in a neat little house for worship which had been closed for several years, the village in which it stood being meantime without any regular religious services. His proposition to organize a Sunday-school was opposed by the man who had formerly superintended one in the village; but, through the coöperation of the mothers whom he enlisted in behalf of his plan for their

children, he was enabled to secure an organization of a school. Since then the attendance and interest have increased, and the prospect is now fair for regular services of preaching and worship in the long-closed sanctuary.

During the later months of the year just closed, a series of public meetings, in behalf of the missionary work of the Society, was held in the cities of Springfield, Mass., and Hartford and New Haven, Conn., for the purpose of giving prominence to the results of the fifty years' work already performed, and to the opportunities and calls for yet greater work through this approved and hopeful agency. These meetings have done much to increase the interest in the work of the Society on the part of former friends and helpers, also to secure new ones, and the prospect of liberal and enlarged support of the missionary operations of the Union from this portion of the country seemed never brighter than at present.

NEW YORK.

F. H. Wisewell, Secretary of the Missionary Department of New York, besides attending to the important work of directing the gifts of contributors on this field so as to keep them in communication with missionaries, has sought to be of personal service in city and country as a helper of those who are laboring for the Christian training of the young. Taking New York City as a centre, and including surrounding districts within easy reach, we have a field from which constant calls are coming to the American Sunday-School Union for Sunday-school encouragement and in the way of assistance at missionary meetings, Sunday-school concerts, anniversary gatherings, teachers' meetings, &c., on Sabbaths and week days; and the well appreciated labor of responding to these calls is more than enough to occupy the time and tax the best energies of any one man.

Fourteen new Sunday-schools have been organized in this department during the year. No recent year has shown more real advancement in general appreciation of the work, or more solid progress in the spiritual and intellectual growth of those who bear its sacred burdens. We have the encouraging and blessed

report from one locality—in which a Sunday-school was organized two years ago, through the missionary's personal labors among a people who, up to that time, had no social religious privileges whatever—that now, in that same little Sunday-school, which has been faithfully visited and encouraged by the missionary, about 60 persons have publicly professed Christ.

The work of securing funds in this department, for missionary support in less favored localities has, as heretofore, met with good success. Notwithstanding the financial stress, and the uncommonly long and severe winter, necessitating greatly increased outlay among the poor at home, the amount received in support of this cause has nearly reached the average of former years. Sabbath-schools contributing to the work have nobly fulfilled their pledges, and an evidence of the blessing which has come to themselves, while doing good to other children through this channel, is found in the fact that most schools making regular gifts to the American Sunday-School Union are enabled to multiply their free-will offerings to other benevolent objects through the missionary zeal aroused by their connection with our pioneer Sunday-school work. New friends have been made among individual givers; and it is hoped that, as the years go on, a larger number of Christians of liberal aims, to whom God has entrusted means, may experience the satisfaction of being in communication with faithful men who, on their behalf, shall accomplish a great work in reaching and saving the children now untaught in God's word.

NEW JERSEY.

J. K. F. Stites, whose field of missionary operations has been in the southern part of the state, among "The Pines," and along railroads, reports:

Our Union System is the great pioneer, opening up the way by which the church may the more effectually carry the work forward. No more needy field for missionary effort can be found, I think, than exists in certain localities on my field. In many places our Sabbath-schools afford the only advantages of a religious character the people enjoy. In some destitute localities our schools have wrought a most wonderful work, changing the

character of the entire neighborhood. One church has been organized during the year from three of my Union schools. Three or four neat chapels have been erected for Sunday-schools, which are also used for religious worship whenever the opportunity is afforded. Arrangements have been made for the erection of others during the present year. I have also aided in various ways a large number of other schools in needy circumstances. I have visited many families, conversed and prayed with them, and distributed a large number of copies of God's word among the destitute. Besides my labors in "The Pines," I have devoted some time to the new settlements springing up on the line of railroads over my field. These are calling loudly for help. The best part of my report is that, the Lord has been pleased to own and bless the instructions imparted in our schools, and 568 of the scholars have been led to seek, and find the Saviour, and have been, I believe, hopefully converted, since I began my missionary labors in the state. Many of this number are from among the most ignorant and benighted. The good work in some localities still goes on. To God be all the glory.

PENNSYLVANIA.

J. B. Baughman reports:

Never, since I have labored as your missionary, have I seen so many blessed results of my work; not so much in organizing new schools, as in the marked change of bringing and uniting Christian people together, and holding protracted meetings which resulted in the conversion of many precious souls. At one place in Adams County a meeting was continued over six weeks; more than fifty, principally members of the Sunday-school, were hopefully converted. - At a place in York County, Sunday-school children attending the day school would, during recess, go out in the woods and stay beyond their time; the teacher threatened to punish them for it and they went again; he followed and found them earnestly engaged in prayer. A regular meeting was started in the school-house, and a goodly number professed to have found faith in the Lord Jesus.

The system of teaching in our Sunday-schools has been improved. Teachers' meetings have been introduced, and are considered indispensable. In quite a number of schools the International Uniform Lessons have been introduced and greatly approved. An old teacher remarked that he "got more Bible knowledge in one year since they used them, than in ten years before." District conventions and institutes have been regularly

held through York, Adams, and Cumberland counties, and proved most useful in uniting Christian people of nearly all Protestant denominations, and giving them opportunity to know each other, and speak of the wants, the appliances, and utility of the Sunday-school work. In those meetings ministers and people all united.

We have known some who are entirely ignorant of a God, a heaven or a hell. In passing over the South Mountain, a young man overtook me who accepted a seat with me in the buggy; he told me he could not read. I asked him "How many commandments? How many gods?" He said he "never learned them things." He was eighteen years of age and had never received any religious instruction.

Rev. R. Crittenden reports:

The various branches of our work in this section will be best understood when it is remembered; (1.) that, in the northern central counties of Pennsylvania, over three-fourths of our Sabbath-schools are in the rural districts; (2.) that the number of union or undenominational schools, for which no church, as such, is responsible, is nearly equal to the entire number of all the various denominational schools; (3.) that in hundreds of communities the Sabbath-school is the only means of regular religious instruction on the Lord's day.

I will state some of the means we use. 1. *Local Sabbath-school Institutes*, held on week-days for two or more sessions, and represented by an average of four schools in country districts, form one of the best means we employ for awakening and sustaining an interest in the work. 2. *Personal Visitation*.—We have hundreds of feeble schools which, at present, can be sustained only about six months in each year. In general, their existence for that length of time depends upon the exertions of two or three persons in each neighborhood. These most heartily welcome and appreciate all the assistance that can be given them. 3. *Winter Work*.—Too many of our schools suspend during the winter, some from necessity. Those that can be induced to make the extra effort necessary to keep in operation the year round, usually find the winter session most fruitful in spiritual and permanent results. In places where schools are too weak to hold out against the obstacles incident to winter, Bible classes and Bible readings have been held with great profit, meeting sometimes in private houses. This good custom is likely to continue.

Results.—During the past year, more of our young people have made a public profession of religion than in any previous year. Interesting cases of hopeful conversion have taken place

in connection with some of our youngest schools in the newest communities. In one of these over twenty, in another eighteen, in still another twelve, all Sabbath-school members, have professed their faith in the Lord Jesus Christ.

The Outlook.—A steady improvement in Bible study and teaching, a growing interest on the part of parents and a more manifest unity of feeling and purpose among the professed people of God, inspire us with hope for the future.

Rev. C. Reimensnyder reports :

The Sunday-school cause in my field advanced slowly but steadily during the past year. As a general thing the schools are more largely attended and more thoroughly furnished with the means and appliances of successful work than ever before. Whilst they are still far from what they should be, and whilst difficulties in the establishment of new schools more or less exist, the prospect, upon the whole, is full of hope. Perhaps the most interesting and important fact connected with the work in my field, is the introduction of schools into several churches which for many years have been opposed to them. These schools are more numerous attended by the members of the churches with which they are connected than any others I ever visited in town, city or country. Last fall I visited one of them where were nearly two hundred wagons around the church in which parents had come with their children. And these parents were not only present as spectators, but many of them, even some quite advanced in life, were enrolled among the teachers.

OHIO AND INDIANA.

Rev. B. W. Chidlaw reports:

During the past year, I travelled 13,500 miles; preached 98 sermons; made 126 Sunday-school addresses; wrote 316 letters; and much new territory has been occupied and held.

THE OBJECTS IN VIEW, are to extend and improve the Sunday-school work. This I seek to accomplish through personal, direct labor, and by means of our county and township Sunday-school associations. It has been my privilege to attend a large number of county Sunday-school conventions, and to enjoy special opportunities to promote the Sunday-school cause. From fifty to two hundred earnest Sunday-school workers meet together for consultation and action regarding the destitutions of the

county, how to meet them by organizing and sustaining Sunday-schools, and to adopt measures to reach the undenominational and neglected masses with the light and power of the gospel of our Lord Jesus Christ.

In my extensive journeying I enjoy precious opportunities of preaching the gospel in destitute localities, and of assisting pastors in weak congregations and outposts.

Encouraged by the continued confidence of the American Sunday-School Union, and sustained by the liberality of a generous and Christian friend in New York, I entered upon my labors for 1875 with faith in God and undecaying love for the delightful work in which I am engaged.

MICHIGAN.

Rev. T. Wright, Superintendent of Missions, sends the following from the missionaries laboring in Michigan.

“Deacon Upson” is the father of our missionary force, being now seventy-six years of age, but still doing the work of a young man in the organization of Sunday-schools. A few items will show how he finds and does things in his field.

Soon after dark the train stopped; we had reached the end of the road. It was very quiet; no hackman with his open throat was there, but plenty of stumps and roots, requiring one to look well to his stepping. Soon after daylight I was out exploring the “city,”—which numbered eight shanties,—and found a man from the State of New York, who had formerly superintended a Sunday-school, and was willing to do it again. So my work was partly done before breakfast; and the Sabbath following there were, to my surprise, thirty-two persons gathered in the little school-house; and they seemed very much interested in doing something to lay a right moral foundation for their new town. Hon. O. M. Barnes, who owns a part of the land, authorized me to furnish the Sunday-school with a library. I afterwards learned that other children were coming in from the woods around.

I found another village of ten families, and a lady teaching twenty-two children in what they called the “Town Hall.” It was built of logs, and was 15 by 24 feet. The teacher allowed me to preach to the children. At her request I consented to

speak there again in the evening to a meeting of the citizens. The merchant thought, as I was a stranger, I should be under bonds to leave their hall as good as I found it. His wife and daughter sought my acquaintance to see if they could have a religious meeting on the Sabbath. We had a good audience that evening, and organized a Sunday-school, and I think solved the question as to how they can have a religious meeting every Sabbath. As the train stopped for twenty minutes the next morning at another place, I asked a lady passing by, if they had a Sunday-school there? She answered, "No, sir; but if you know anything about starting one, I wish you would stop and help us." There were six houses built of boards on one side of the railroad, and four of logs on the other; a part of one of these was the City Hall with port holes large enough, we feared, to let in too much wind for our lights; but the people were determined on having a Sunday-school, and the old missionary was bound to speak that evening, light or no light, as it would not be the first time of his starting a Sunday-school without any light except what came from the moon. The singing was very respectable, though most of us had to depend on our memories for the words. The officers chosen to conduct the new school had both known me in bygone days as a Sunday-school worker; but they supposed that ere this, I had given up my commission on earth, and joined the great Sunday-school above.

E. S. Ingersoll writes:

Neighborhoods were found suffering for the want of Sabbath-school privileges as well as of the comforts of life. The father of six children under twelve years of age, whose wife had lain weeks on a sick bed, told me that he had a barrel of flour, seven miles away, on the shore of Pine Lake, and in order to get it home, he expected to take one-third of the flour at a time on his back, in a bag, and so make three trips for it. Walking in company with a man and his wife, they told me that "last Thursday this woman went ten miles and returned, bringing thirty pounds of flour on her back. And the thermometer stood that day 80° in the shade. She left a nursing babe at home, six months old." Yet she walked this Sabbath morning three miles to hear the Sunday-school missionary talk.

At Petoskey, the present terminus of the G. R. and Ind. R. R., I organized a Sunday-school in Dr. Little's dining room, and then canvassed the little hamlet of fifteen families, whites and Indians, for funds to purchase a library, and was successful, as I was determined to slight no one.

A letter from Charlevoix county says: "It is very hard times here this winter. We have had no mails for four weeks. Roads

are blockaded with snow. Weather is very severe; colder than was ever known before. Many families are suffering for want of food; living entirely on turnips. Men have been to the grist mill and begged for *bran* to carry home to their families." Many of these families I have visited, and organized Sunday-schools for them, supplied them with testaments, when destitute, and with libraries and Sunday-school papers.

A. R. Seaman commenced his labors as a Sunday-school missionary in July. He writes:

My special field of labor embraces eight counties on the western side of the State, from Ottawa county northward. This portion of Michigan abounds with rivers and splendid forests.

We held an evening service at a place where people came five miles with their oxen, and they were so glad to have a religious meeting that some of them said, "they wanted to hear a sermon three hours long." Among settlements composed of families like these, I organized eleven Sunday-schools during the first two months. Much more would have been done but for an accident which disabled me from travelling on foot. One of these schools was planted where there never had been a school-house, or public school, or religious meeting held. It was on the Sabbath that I went there, and the men were at work; but we persuaded one to hang his scythe on the fence, and another his rake, and come to our meeting. One of them brought his family, and the wife was appointed superintendent of the Sunday-school, which was organized under the hemlock trees, and is now held in her house. So in another settlement destitute of a Sunday-school, there was not a Christian man in the whole community for superintendent, and neither man nor woman who could lead the children in prayer. A large company had come together, and the question was, What shall we do for some one to pray? As the children looked at one another in suspense, the missionary suggested that one of their own number might be appointed to read the prayers of David from the Psalms. On the nomination of a little girl, a little boy, eleven years of age, was appointed to read the prayers, and a Sunday-school class of boys in Detroit have since furnished this young chaplain a large copy of the Testament and Psalms, with his name, E—— M——, handsomely printed on the cover. In the village of G——, also, I found there had never been so much as a public prayer offered, and there I also held the first religious meeting ever known in the place. After considerable effort to overcome the doubts of the people, I organized a Sunday-school to the joy of the children. At L—— the Sunday-school is largely composed of Catholic

children, and at first met with much opposition ; but the kind ways of the lady superintendent won the hearts of the people, and now there seems to be no doubt of its success.

We regret to say that protracted sickness has compelled one of our excellent missionaries, Rev. W. D. Potter, to close his labors, after eight years of great usefulness in the work.

NORTH-WESTERN DISTRICT.

F. G. Ensign, superintendent, reports :

Each year's service in this "advance guard" Sunday-school work has a history peculiar to itself. The last report from this department showed that our schools had shared in the revival interest which had pervaded the country generally.

During the past year the frontier's men have been called to pass through severe trials consequent upon drought and the grasshopper plague, and yet these people have held on to their Sunday-schools with remarkable tenacity. Through all the long, cold, pitiless winter many of the very frontier schools have not lost one Sabbath session. Their trials have led them, in many cases, to the only sure source of comfort.

Cheering reports of revivals come from these destitute fields, brought about, through the blessing of God, upon the study of His word.

Considerable progress has been made in introducing better methods of teaching and of conducting the schools.

On the plan adopted and prosecuted by this Society, the work of home evangelization is made easy and productive, and is done in the most economical manner.

The recent action of two of the great Home Missionary Societies in agreeing to consolidate feeble churches when two exist in a place belonging to these denominations, and each dependent upon missionary aid, is a movement of great importance. It will foster a spirit of true Christian independence among the people. This sound principle the American Sunday-School Union has operated upon since the date of its organization. It unites the people in a self-sustaining religious service which includes both adults and children.

By this union of all the people they can easily defray the expenses of the school, after it is once fairly set in operation. We seek to impress upon the hearts of the people the fact that they are responsible for the religious, as well as the intellectual culture of their children. That there is great indifference on the subject is too true, but we seek to arouse the people from their indifference and show them how to do their own work. If the denominational boards find it so desirable to curtail expenses, by the union of feeble churches, much more is there need for the same line of abridgment in the pioneer Sunday-school work. If encouraged to do so, the people will work together as long as possible. There is no gain to Christ's cause if they be turned aside by proffer of aid, temporal or ecclesiastical. Where a self-sustaining Union school is disbanded in order to give place to a charity-denominational school, there is a positive loss: 1st. to the community itself, for many are shut out as soon as sectarian walls are reared about the school, and their presence, influence and means are lost; 2d. the spirit of dependence is fostered and the responsibility of the work in so far is shifted from the people themselves to an organization; 3d. it increases the burden upon the older churches, without securing a corresponding good either to the people or the cause of Christ.

To those who love Christ and desire to see men, women and children made Christians, the Lord has opened here a field without a parallel, for the sympathies of the people are already enlisted. With the Bible as our text-book, and only Christ as our watchword, we have no sectarian prejudices to overcome. On this platform all can stand. The hearts of the children are already won to the Sunday-school. The institution itself is so flexible that it is adapted to every community, whether they have a church or school-house, or meet in a private house; in fact these schools frequently precede the common school-houses.

We have expended an aggregate of eleven years of service in this field the past year, with what results may be seen first in the Summary. In many respects it has been the most trying year we have ever had, consequent: 1st. upon the lateness of the spring; 2d. the intense heat of the summer; 3d. the scourge of

grasshoppers; 4th. the severity of the winter. How well the missionaries have prosecuted their work may be inferred from the following reports from some of them.

I. P. Gage says :

The year's work affords a measurable degree of satisfaction. One-half of the new schools have kept open doors since their organization, while the proportion of winter schools among those I have visited is even greater than this.

Teachers' meetings have been largely attended in neighborhoods whose population is sparse indeed; and that the Sunday-school idea has had growth and expansion, is well attested by the enthusiasm of the teachers and friends in attendance upon our Sunday-school conventions.

In fifteen of the neighborhoods where new schools have been formed, regular preaching services are now held; while six other points have been occasionally supplied. In the remaining eleven the Sunday-school is their only public religious service. I regret that no very great revival influence is reported in any of the schools this winter, only 38 conversions have been reported to me. I am sure, however, that the growing reverence for God's word, the steady advance in its knowledge, and the increase in membership in these schools (some reporting an increase of 50 per cent.), cannot fail ultimately of large results in the conversion of souls.

Not one-fourth of my territory has yet been explored. From one county containing a population of nearly 600, comes this mournful cry, "There is no Sunday-school in this county. The good evangel has passed over us and left us in the dim line between civilization and barbarism." It is our brother's cry for his friends and neighbors. What answer shall we give?

Rev. William Metcalf, Nebraska, states :

Many of the schools have become a power for good. I do not know just how many persons have been led to Christ, but from the best information there have been more than 100, apparently genuine conversions.

I believe, too, that many have been cleansed from sin who have not yet openly made profession. I organized a Sunday-school about seven months ago, near the east line of Gage county. At that time the young men and boys of that community, many of them, spent their time in hunting and fishing on the Sabbath; but now Sabbath breaking and profane swearing are among the things of by-gone days in that neighborhood, and this great change has been brought about so silently and quietly that all I can say concerning it is, that surely God hath

spoken in a still small voice, and I trust, therefore, that many of these scholars will, in the great day, be found among those who have "washed their robes and made them white in the blood of the Lamb." And all this is the result of a Bible-school, as they have had no preaching, except one sermon by me.

During the fall and winter, I have assisted in several protracted meetings where God has blessed the people and revived weak and feeble churches.

At Fairview school-house there were about 25 conversions, nearly all Sabbath-school scholars.

As a minister of the gospel and a Sunday-school missionary, my own soul has been much refreshed and strengthened by these labors, and I hope they will not be lost to the interest of the American Sunday-School Union.

I have just received a letter from the superintendent of a school organized by my influence a few months since, stating that "an officer in the school and a host of others have been converted, and that the whole country, including at least four Union Sunday-schools, three of which were organized by me, have partaken of this spiritual feast. One school had died out, but is now re-organized and superintended by one of the young converts."

Dr. J. W. Snowden, in Nebraska, writes:

The year has been one of peculiar judgments and blessings.

In the providence of God the rain was withheld, and the harvest was in a measure blasted. A cloud of insects swept over a portion of our state and devastated the country. The hopes of the husbandman were disappointed, his toil was unrequited, and his wants were unsatisfied. Many households have been filled with gloom and invested in mourning. Patience has been tried and fears awakened, yet the good Shepherd has not forgotten to be gracious, nor failed to temper His judgments with mercy.

In a district where there never had been religious services before, I organized a Union Sunday-school. The spiritual destitution was wide spread, and the people seemed to care very little about religious matters. The settlers, too, had formed themselves into factions, arrayed themselves against each other, and cherished a spirit of hate. A mother of several children was asked if she were a church member: she replied, "I received a letter from my sister in Illinois, who said, 'I hope you belong to a religious society.'" Laughing heartily, she added, "I wrote to her that there was no such a thing in our neighborhood." The Union Sunday-school was vigorously prosecuted, and with the Divine blessing resting upon its work and labor of love, it had a happy effect upon the discordant, unchristian elements of the community. True charity and union followed, and a church soon after sprang up as its result.

Missionary Snowden reports 150 conversions and two churches organized.

C. S. Billings, Iowa, says

At one place where I organized a Sunday-school all said "there is no use in trying; can't sustain it," &c; but I made my appointment and started the school. All they wanted was some one to lead the way. At another place I organized a school by *making* a way. All said "We want a Sunday-school, but the people won't come." With this encouragement I started out, visited every family, told them of the meetings to be held on the Sabbath at the school-house, and, to my astonishment, the house was full to overflowing, and a Sunday-school of 75 was organized. At another place I started a Sunday-school by fighting for the ground. Spiritualists held rule there. I made my appointment and had a house full; after many questions and answers, the sword of the Lord prevailed, and a good school was organized.

In another place they needed a Sunday-school but had no place in which to hold it. By a little effort, however, the freight room at the depôt was secured.

Besides being successful in organizing, I have been pleased to see the interest and union that have been promoted in communities long indifferent and divided. At one place, the school was increased threefold by breaking up the strifes existing between some of different denominations. I have also the pleasure of reporting some conversions and the awakening of several others; also that such a spirit of enthusiasm has prevailed in several schools as has led them to continue during the winter, except in the very perilous weather.

D. H. Mason, Minnesota, states:

In about one-half of the neighborhoods where schools were organized, a sermon had never been preached, nor public prayer offered. The people were hungering for the word. For several of our schools ministerial aid has been secured, and many, before destitute, are now enjoying, regularly, the preached word.

I have tried to keep pace with the settlements on the extreme frontier, going 80 miles further north than I had been before; travelling 200 miles to plant 2 schools at posts of influence.

At one point on the Red River of the North, noted for its wickedness, I organized a Sunday-school, where, in addressing the people in the crowded hotel, I stood in the room where, three months before, a man had been brutally murdered, and the stains of his blood still remained. A recent letter informs me of the blessing and success of that school.

The conventions held in Todd, Morrison, Ottertail and Becker counties were made most interesting and profitable occasions, arousing our workers to greater enthusiasm for the work and thorough preparation for it.

Among the encouraging features on the field, is the fact that, notwithstanding the hard times, and general depression consequent, some of our schools have steadily grown in interest and numbers through all this cold winter, until now they are almost double that of last summer. But best of all, is the revival interest in Todd and Morrison counties, where, in four neighborhoods, 40 persons have professed conversion.

It was my privilege to conduct a series of meetings in a neighborhood where, under most adverse circumstances, I had organized a Sunday-school.

Martin B. Lewis, Minnesota, writes :

A few days ago, I stepped into a dry goods' store on some errand, and while making my purchase, the proprietor, a tall, fine-looking young man, came to me, and as he put out his hand to take mine, he said, "I think I owe very much to you for my present position in life. Twelve years ago, my father's family came from Norway; my brother Ole and myself were then 13 and 15 years of age. We had been here but a few months when you stopped at our house, and tried to persuade myself and brother to go to the Sunday-school you were about starting, if, for no higher motive, than to learn to read English. We both consented, and in a very short time we could both read and speak English well. We then saw how anxious our American friends and teachers were that we should have a saving knowledge of the truth, which made us both, for a time, shrink from a kind teacher's words. But there was a time when you visited at the house, when your prayer for us boys was such that we then made up our minds to live a new life in Christ. My brother, older than myself, I found kneeling by his bedside that night; I determined to go with him, and as I kneeled by his side I asked him to pray for me. This was the turning point in our lives; not long after this my father died. We had the care of the homestead. We stood faithfully by our mother, and everything we undertook seemed to prosper in our hands. My brother engaged in business and two years ago died, a very exemplary Christian. As I could speak Danish and English well, I was persuaded to go into business also; after four years as a clerk, and saving all my money over and above my actual necessities, I was able to go into business one year ago, with another young man, and we are much pleased with our prospects. My mother and sister are with me, and as I look back over the past, I

cannot but feel that my first impulses for a higher and better life were given me by yourself, when a rude, uncouth country boy, I was led into the Sunday-school on what was then a frontier settlement."

This cheers the heart, and his recital, I must say, made tears of joy fall fast, as we stood with clasped hands reviewing the past.

W. Gunderson writes:

It has, of late, taken more time to oversee the field, to encourage and rebuild the feeble Sunday-schools, than perhaps others have needed; but looking over all the work, I have great reason to thank the Lord for all he has done for us and for the few souls who this year have been led to Jesus. In districts where never before the Bible was presented, where all sorts of vice reigned, I have been permitted to go forth, sowing precious seed, organizing Bible schools, and holding religious meetings.

Ole Syverson writes of his nine months' work:

My field of labor has been out on the extreme northwest frontiers of Minnesota, in the counties of Swift, Pope, Stevens, Chippewa, Lacqui Parle and Big Stone. Population mostly Scandinavian, thinly interspersed by Americans, Germans, Canada half-breeds, &c.; even full-blood Indians are seen lingering around still.

I have had to start the schools with a comparatively small attendance. But gradually more hearts became accessible to that word, which never shall return void, and in the course of the summer the schools had about doubled their number of scholars. As early as in August a revival took place in a Sunday-school on the Minnesota River. The people of the place were noted for their vice, especially for drunkenness, while at the market town with their wheat. These and other bad and vicious habits have been abandoned. Parents have become regular attendants at the Sunday-school; after the teaching is over they usually read a sermon and deliver prayers in Norwegian.

The Sunday-school enterprise on my field has proved a very effective forerunner for the district school. Five common school districts have been organized along the Chippewa River, since I commenced my work, and still more are in preparation. The erection of school-houses is being eagerly discussed, and it is apparent that this is done more with a view of furnishing houses for the Sunday-school than for the common school, although the latter, as a matter of course, will be advanced.

SOUTHWESTERN DISTRICT.

Rev. W. P. Paxson, superintendent, reports that the past year has been one full of encouragement in his department, which is preëminently a pioneer department. The various religious bodies seem to recognize this fact, and look upon the labors of our missionaries with favor. The amount of work done this year, exceeds that of the past; and contributions from this field exceed the amount contributed last year, notwithstanding the severe drought, and the ravages of the grasshopper in some portions of the field.

W. J. Hayden, missionary for Southwest Missouri, writes :

My field lies in a belt of country in Southwest Missouri and Northern Arkansas, which, I am safe in saying, is as destitute a portion of country, morally and religiously, as can be found in America, the greater portion of it lying among the Ozark and Boston Mountains; people are poor and live in small log houses along the bottoms. There are few church buildings. We hold our meetings in small school-houses built of blackjack poles. Those of the people that are religious are very much divided in belief, so that Union Sunday-schools and Christian work are an absolute necessity; yet during the last seven years 63 churches have grown out of union Sunday-schools in this district.

Rev. Franc Mitchell, Central Missouri, reports :

The results of this work cannot be computed, and here is the source of great joy to the laborer; still it is not left entirely to the future to declare the issue. Under my immediate influence, more than two score souls have professed faith in Christ, the most of whom remain steadfast in the faith. The schools on my field grow every year in interest; teachers improving in zeal and knowledge, and learning better methods, and scholars becoming more enlisted in the work. We need the presence of the Spirit. Oh, that He would come down on all this work !

John Cassell, missionary for Western Missouri, writes :

During the past year I have been working in parts of Kansas, Missouri, Texas and the Indian Territory. As Sunday-school missionaries are "sowers," not "reapers," I cannot give a true estimate of the number added to the church from the schools. Churches have been formed on my line of march. Several Sunday-school superintendents have told me that their revival-meetings were the result of the religious life kept alive among Sunday-school workers and scholars, the converts being mostly from their ranks.

I started a school at a place noted for its outlawry; in three months a church was formed of fourteen members.

George S. Brinkerhoff, of Southeast Missouri, states:

Scores of young persons have given evidence of a work of grace in their hearts at the various revivals throughout the country, fully showing that the knowledge received by them in the Sabbath-school has proved a lamp to their feet. Schools may sometimes die after running a few months, but not without leaving a good result in some way. Often the impressions of a single day show their fruits in after years. Parents have repeatedly told me that their children who have attended Sabbath-school, if for only a term of three or six months, were more easily brought under conviction than those who had not the privileges of a Sabbath-school.

D. M. Alter, of Arkansas, despite its unsettled condition during the entire year, established 26 new schools. He reports 100 hopeful conversions in them. We have been enabled to employ two missionaries in Texas, which seems to be one of the most important States for Sunday-school work. Its unrivalled climate and productive soil are attracting an immense emigration from the older states. In the last two years 400,000 have moved into this state.

Upon invitation from leading Christian citizens of the State, Mr. Wm. Reynolds of Peoria, Illinois, and myself held seven Sunday-school conventions at the principal points of the State. They were, I doubt not, productive of great good in elevating the standard of Sunday-school instruction, and arousing a greater enthusiasm in the cause. We reached at least 2000 Sunday-school teachers, and I have heard of nearly 50 new schools organized as the result.

SOUTHERN DISTRICT.

Rev. John McCullagh, Henderson, Ky., Superintendent, reports:

I have spent several months during the past year with our missionaries on their respective fields of labor, and, if space would permit, would like to tell of the trials and triumphs of these devoted and faithful workers. The presence and blessing of the Good Shepherd has followed them, a great and blessed

work has been accomplished, souls have been converted and churches organized.

I was cordially received and heartily welcomed by pastors and people throughout the Southern Department; also in Pittsburgh, Harrisburg, New York, Albany, Evansville, &c., &c. My appeals in behalf of the destitute South were responded to with open-handed and princely liberality.

Numerous facts might be given showing the necessity, value and results of our work on this great harvest field; the following will serve as samples:

From J. A. Houston, missionary in Virginia:

When laboring in the county of B——, a minister called my attention to a narrow, secluded, but populous valley, surrounded by mountains, that had long been neglected. "It is a hard region," he said, "you will find the children almost as wild as in a portion of a neighboring State, of which I have heard it related, that the parents keep dogs to catch the children to have their faces washed on Sunday morning." I went to that place, and visited from house to house. The people were in a deplorable condition, in respect to everything of a moral and religious nature. The children were so shy that I found it difficult to converse with them, and when I spoke about a Sabbath-school they did not understand me. A few families in the lower end of the valley were members of the church. A Sabbath-school was organized, and these long-neglected children were brought into it.

A missionary writes from Kentucky:

In the summer of 1871, I visited one of the worst neighborhoods in C—— county. With the exception of two or three families, there was but little regard for the Sabbath, and almost an entire want of parental restraint. I organized a Sabbath-school of 40 scholars, and made them a donation of books and papers. At the expiration of one month, I paid them a visit, and found that quiet and good order reigned in the school. The former dullness and shyness in the poor untaught children had given place to the lively expressions in our Sabbath-school hymns, and little lips were praising God in happy song, whose powers had never before been awakened by such strains. The school has never gone down, but has accomplished great things for the Master. Additions have been made to the church from this school, year by year, and a new house of worship adorns the hill, where the old log house once stood. In conversation with a minister, two weeks since, he said, "I have just closed a

very interesting meeting in the new church, and 40 souls were hopefully converted to the Saviour." The history of this school is regarded by many as a wonderful illustration of the good results of missionary labor.

From Rev. Isaac Emory, missionary in Tennessee:

During the eight and a half years I have been laboring for the American Sunday-school Union in Tennessee, I have visited 75 of the 93 counties in the State; have organized 835 new schools and supplied 500 others with religious literature, and placed 5500 copies of the Sacred Scriptures within the reach of the many hungering for the Bread of Life. I have travelled over 50,000 miles in the interests of Bible-schools, and visited every county in East Tennessee save one, and thousands of youth have been brought under their enlightening and saving influences.

There is not a more promising field in the South for missionary effort. The new line of railroad now being constructed, and to be pushed forward to completion across the Cumberland mountains, will open up new demands on the American Sunday-School Union. Here the teeming population and capital will flow to develop the extensive mineral resources of these mountains. And the great question is, shall education, morality and religion keep pace with this material development. I have already planted a number of new schools along the line of this new enterprise linking the North and South together with steel, and hope during the coming year to open many more that shall prepare the way for the growth of churches and the establishment of the Lord's house on the top of the mountains.

Rev. G. S. Jones, missionary in North Carolina, writes:

I recently addressed a mass meeting of four schools, that have grown out of a small Union school, organized six years ago. Four churches, with regular Sabbath services, are also the result of that Bible school. At a night meeting in a village, many children came three miles to hear a Sabbath-school address. In that number was a little girl, five years of age, whose prayers for her wicked father prevailed with God, and that father is now the active superintendent of White Oak Sabbath-school. Many precious revivals have followed our labors during the past year, and over two hundred young persons in our Sabbath-schools have professed faith in Christ.

The following interesting fact was related to me by Mr. Mc M——. "About forty years ago I helped to saw the lumber to build a meeting-house in the vicinity of Raft Swamp, in R—— county. In this house, Rev. Thomas P. Hunt, a missionary of the American Sunday-School Union, organized a Union Sabbath-

school. About the same time, a Presbyterian church was constituted, called Antioch, under the pastoral charge of Rev. Hector McLean. The school has never suspended, not even during the war, and the church still enjoys the services of its first and only pastor, and to-day there is such a moral influence exerted all over that neighborhood of Scotch farmers, that you might go all through the community, and, I dare say, you couldn't find a lock on any corn crib or smoke house. No use for locks and law suits."

A missionary writes from South Carolina :

I have recently passed through settlements in which I organized Sabbath-schools last summer, and my heart has been greatly cheered to see the fruit of these labors. At Mountain Grove, the school has doubled its numbers, and the pastor told me the church had more than doubled in real strength and efficiency.

At South River, where I started the school in the woods, they have organized a church, built a house, and have regular preaching. The Bible school has taken the place of the Sunday shooting-matches, at one of which a man was killed. Standing Spring Church has recently had 32 additions, and 28 of them were from the Sabbath-school. So there is a great deal of sunshine as well as shadow, and we feel encouraged to press on.

From a missionary in Georgia

I spent two months in canvassing R—— county, and found only one Sabbath-school. The greatest destitution prevailed, but I never saw a people so anxious for preaching. A wonderful revival followed my efforts at C——, the county seat of R—— county. The interest widened and deepened every day, until it swept the town and surrounding country. The church under whose auspices it commenced, received 48 additions including the best material in the little town. The place had been noted for drunkenness and crime, but a number of persons said to me, "C—— is not like itself." I visited every settlement in the county and organized 15 Bible schools. The Spirit of the Lord went with me; revivals followed my labors, and 250 persons were hopefully converted.

Another missionary writes as follows :

I have visited 7 counties in Middle and Southern Georgia, and found in each from 1 to 4 Sabbath-schools. D—— county contained 1, which was located at Eastman in a flourishing condition. I saw one family that rode 7 miles every Sabbath to this place of instruction. I met with 2 boys residing 8 miles from Eastman, who would occasionally walk the entire distance to attend the school. Whilst a few children were travelling so

far in search of knowledge, many were growing up in ignorance, vice and crime. I organized 15 new schools in that county, and all may now receive religious instruction. The Eastman Sabbath-school is doing a good work. The officers and teachers never seem to grow weary in well-doing. Not long since, this school undertook to supply the destitute families of the county with Bibles. Twenty grains of corn were furnished to each teacher and scholar, which were planted and cultivated with great care. The crop was gathered, put up in small sacks and sold at auction. The sale brought into the treasury \$22, which was forwarded to Hon. Wm. E. Dodge, of New York, to be invested as was originally intended. He was so pleased with the benevolent spirit manifested by the children, that he forwarded \$75 worth of Bibles for distribution.

From Rev. J. J. Strong, missionary in Alabama :

I have organized 54 schools and aided 52. Last spring I started a school in a vacant house without a floor, the children sitting on the sleepers. This school continued with a great deal of interest for over five months, when the house was occupied by a family. They intend soon to build a house for Sabbath-school and church service.

Two schools organized last fall in neighborhoods where they have never been able to keep Sabbath-schools, have run all winter, in houses that have no means of warming, and bid fair to become large and prosperous schools. During the winter season I have found it necessary to do double work, having first to take up subscriptions to secure some means of warming houses and otherwise making them comfortable.

Missionary J. C. Eastman writes from Florida :

This is a hard field, and the population sparse, poor and discouraged. While travelling with a clergyman, on a round of appointments, we lost our way and came upon a small congregation just at the close of the preaching service. We spoke to the people and asked the way to the church we were seeking. I told them of my mission to the children. They had no school, and desired me to organize one immediately, which I did, and it is now in a flourishing condition. I started another school in one corner of a cotton and grist mill, and on the following Sabbath, notwithstanding a heavy shower, they gathered about the door an hour before the time of service. The interest in the school continued throughout the summer, and when I last visited them, they were rejoicing in a new school-house. Our visits among the people are cordially received, and we hope by God's help, to gather many of the little neglected ones into the fold of the Great Shepherd.

KANSAS.

Early in the year the Society, in response to the pressing calls from this great and rapidly growing state, for increased Sunday-school mission labor, decided to transfer to that field one of its most experienced workers, L. Milton Marsh, who has entered vigorously upon the work of forming Bible schools in its new settlements, and expects soon to be aided by one or two additional helpers. His temporary absence from the field prevented his making a full report of the results of his labors.

CALIFORNIA.

The work on the Pacific Coast has been under charge of Rev. W. N. Meserve. He reports, in connection with his co-laborers, 100 schools organized and aided containing 721 teachers, and 6497 scholars. Mr. Meserve has been greatly encouraged by the many hopeful conversions occurring in the progress of the work.

FOREIGN WORK.

The American Sunday-School Union gladly coöperates, so far as is consistent, with the Committee prosecuting Foreign Sunday-school Work. The introduction of our Sunday-school system on the Continent of Europe, which was largely due to the earnest labors of the Chairman of this Committee, has been heartily undertaken and is now vigorously prosecuted by our excellent sister Society, The London Sunday-School Union. It employs several Sunday-school missionaries in Germany, France, Switzerland and elsewhere, and our American Committee extends such aid and coöperation in their support and in promoting this work as it finds practicable and possible.

For a detailed account of the operations of the American Committee we refer to their annual report published last October. From this we give a few statistics of the state of Sunday-schools in Europe at present: *Germany*, 1218 Sunday-schools; 8643 teachers; 81,785 scholars. The First National Sunday-school Conference has been held in Hamburg, comprising delegates and representatives of various denominations, from all parts of Germany. *France*, 990 Sunday-schools; 41,520 scholars. *Spain*,

20 Sunday-schools ; 95 teachers ; 1000 scholars. *Italy*, about 90 Sunday-schools ; 4000 scholars. *Switzerland*, about 600 Sunday-schools ; 2096 teachers ; 46,370 scholars. In *Brazil, Chili, New Granada, Mexico, Zacatecas, &c.*, the Sunday-schools are going on. Some new ones have been formed, and maps, charts, books, &c., have been sent to them. The Upper Church Council of Prussia, at their last meeting, addressed a new circular to all clergymen under their care, urging the formation of Sunday-schools as the best and only means of meeting the increasing indifference and infidelity, and urging their adoption with teachers' meetings, both in city and country.

CONCLUSION.

We note, in the summing up of the whole matter, a few facts and points presented by the missionaries, which could not be included in the tabular statistics, especially the frequent mention of revivals and conversions, and of the erection of churches on our Sunday-school foundations. From New England, "New churches have in several instances grown out of schools organized by Mr. Record." From New York, "60 persons have professed Christ in connection with one little school organized, two years ago, in a very destitute place." From New Jersey, Mr. Stites reports, "Best of all, 568 hopeful conversions among the pupils of our schools!" From Pennsylvania, "50 conversions in one place, principally among our scholars;" "more professions among the young than in any preceding year;" "Union schools in rural districts equal in number all denominational schools;" "in hundreds of communities the only means of religious instruction on the Lord's day;" "prospect full of hope." From Ohio, "labors not only in schools and churches, but in reform-schools, poor-houses, orphanages, hospitals and prisons," by one whose praise is in all the churches. From Michigan, "our Reform-school spends \$100 for each pupil, while a preventive Sunday-school can be organized for \$25:" and a missionary seventy-six years of age organized 33 schools last year. From the Northwest, comes "a fuller and clearer vindication of the Union principle." "Trials by drought, grasshoppers and a pitiless winter have been sanctified.

In 15 neighborhoods, where new schools have been organized by one missionary, regular religious services are now held; in 6, occasionally; in 11, the Sunday-school the only religious service;" "only 38 conversions," says another; "in one county, not one Sunday-school;" "100 conversions," reports one missionary in Nebraska; "150 conversions and 20 churches organized," says another. "In one-half the neighborhoods where new Sunday-schools have been planted, a sermon had never been preached nor a public prayer offered." Says one in Minnesota; "a large revival interest; 40 conversions in 4 neighborhoods." From the Southwest, "work full of encouragement;" "63 churches grown out of my Union schools in 7 years," says one missionary, "and 54 schools planted and 40 watered in a very destitute field the last year;" another "planted 53 and watered 186;" "a school planted in a community of outlaws, where there was not a Christian, in three months grew into a church of 15 members." "Two-score souls professed Christ under my immediate ministry," says another; "43 schools planted, and scores in them led to Christ," says another; "100 hopeful conversions in my schools in Arkansas," says another; "400,000 emigrants to Texas in two years."

From the Southern Department, a missionary in Tennessee says "335 new schools organized in 8½ years, and 500 others supplied;" another says, "in a school organized in 1871, in one of the worst neighborhoods in Kentucky, 40 recently converted." In North Carolina, "4 schools and 4 churches sprung out of a Union school organized six years ago; over 200 in our schools have professed Christ last year." In South Carolina, "17 churches have grown out of my schools in 8 years." In Georgia, one missionary "visited 7 counties, finding in each from 1 to 4 schools; organized 15 in D—— county, that had but 1;" another "found only one school in R—— county, but left 15; the Spirit of God was there, revivals followed, and there were 250 hopeful conversions." One in Alabama "organized 54 schools and aided 52." One in Florida, is "cordially received," &c. From the great Foreign Field the encouragement is ample.

"Now unto the King eternal, immortal, invisible, the only wise God, be honor and glory, for ever and ever. Amen."

The American Sunday-School Union, **IN ACCOUNT WITH THE CONTRIBUTORS TO THE MISSIONARY FUND.**

FOR THE YEAR ENDING FEBRUARY 27TH, 1875.

To receipts from March 1, 1874, to March 1, 1875,	\$83,866 23		\$994 62
“ Legacies received during the year,	3,489 60	By balance excess of expenditures in mission- ary work in former years,	
“ Balance, being excess of expenditures in missionary work for previous years, . . .	2,723 82	“ Amount of salaries paid missionaries, and expenses of the department,	79,051 88
		“ Books and other Sunday-school requisites given to schools,	10,033 15
	\$90,079 65		\$90,079 65

They were *independent*, and yet *liberal*. Each speaker seemed to give the freest, fullest utterance to all that was in his heart, and yet to do it in a way that showed the most respectful deference to the opinions of those who might take different views in regard to the matter of which he was speaking. And then all the speeches seemed to be in the most thorough *harmony with the work of the Union*.

And there were *two* things, at least, in which all the speakers were evidently in the most perfect agreement. One was, as to the vastness and importance of the work to be done, and the other, as to the thorough adaptedness of this instrumentality for doing the work. May all who desire to promote their country's best welfare, and at the same time to show their love to Jesus by feeding his lambs, consider well these two things, and they will not fail to give THE AMERICAN SUNDAY-SCHOOL UNION a more prominent place in their sympathies, their prayers and their contributions!

CONTRIBUTIONS.

The legal form of bequest is, "I GIVE AND BEQUEATH TO THE AMERICAN SUNDAY-SCHOOL UNION, ESTABLISHED IN THE CITY OF PHILADELPHIA. — DOLLARS."

In no case are contributions applied to carry on the business department of the Society's operations, nor for any objects other than those designated by the givers.

THIRTY DOLLARS constitute a Life Member.

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M. A. WURTS, Secretary of Missions, or
Rev. E. W. RICE, Assistant Secretary of Missions,
1122 CHESTNUT STREET, PHILADELPHIA.

Communications relative to the work in New York may be addressed to

F. H. WISEWELL, Sec. New York Dep. of Missions,
Nos. 8 & 10 BIBLE HOUSE, ASTOR PLACE.

Letters relating to the work in New England may be addressed to

NELSON KINGSBURY, Sec. New England Dep. of Missions,
67 FARMINGTON AVENUE, HARTFORD, CONN.

The International Sunday-School Lessons.

1875.]

UNION HELPS.

[1875.

THE SUNDAY-SCHOOL WORLD, a monthly paper for Pastors, Teachers and Bible Classes. Contains Explanations by Rev. JOHN HALL, D.D.; Primary Lesson Talks by Mrs. ALICE W. KNOX; Text Thoughts, with Blackboard Outlines, Review Charts and Concert Exercises, &c. 50 cents a year in advance: BY MAIL, 60 cents: in clubs, 55 cents, postage paid.

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REVIEW CHARTS. On sheets 3½ by 5 feet, in large bold type, to be viewed by the whole school. Published quarterly, each 50 cents.

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SUNDAY-SCHOOL DEPOSITORIES,

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No. 10 Bible House, New York.—G. S. SCOFIELD.

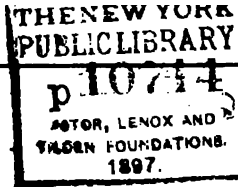
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SIX POINTS.

1. The American Sunday-School Union aims to unite all the people in the study of God's word.
2. It aims to reach those unreached by ordinary church agencies.
3. It aims to lead them all to follow Christ.
4. It leaves them to choose that church connection which they deem best.
5. It has organized an average of 1226 Sunday-schools a year, or over three per day, for every day of the past fifty years.
6. It has reached and aided about 5,000,000 of Sabbath-school scholars.



1824.

1776.

1870.

THE
FIFTY-SECOND
ANNUAL REPORT

OF THE

American Sunday-School Union,

MAY, 1876.

PUBLISHED FOR GRATUITOUS CIRCULATION.

PHILADELPHIA:
No. 1122 CHESTNUT STREET.

The Missionary Work

OF

THE AMERICAN SUNDAY-SCHOOL UNION.

ITS AIM.

The AMERICAN SUNDAY-SCHOOL UNION is the only NATIONAL Missionary Society in our country, having for its special errand the bringing of all neglected children under gospel teaching. The distinct purpose of this organization is to carry the Sunday-school and prayer meeting into destitute communities, and the study of God's revealed will into families, and thus realize the truth of God's promise to save souls and extend the Church through the power of His word.

ITS PLAN.

The Society permanently maintains skilled and devoted missionaries, whose experience in labor abundantly proves the blessedness of obeying the gospel command, "Go, teach." In preparing for the organization of Sunday-schools these workers visit families and extend Christian help to parents as well as children. The opportunity is thus naturally presented for supplying destitute households with the sacred Scriptures, and the good books and papers placed in Sunday-schools bring joy and peace to the minds and hearts of thousands.

ITS STRENGTH.

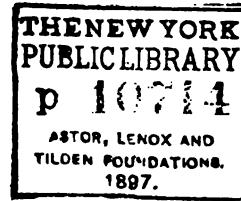
The principles of strength underlying such a comprehensive and practical organization for Christian effort are most apparent. Its work is **FRUITFUL**, because, in saving the children it seizes upon the very sources of future power—**EFFICIENT**, because its field is chiefly in new communities where society is formative—**ACCEPTABLE**, because it disarms prejudice, and speaks to our common humanity in the name of our common Lord—**HOPEFUL**, because it is done for children and through children, and no field of work or plan of work can be more promising—**ENDURING**, for it has stood the test of more than half a century, and its trophies will endure to all eternity—**ECONOMICAL**, for its results are very large in proportion to the outlay, as it is on the broad gospel platform, and receives the commendation of those who love the Lord's cause.

ITS RESULTS FOR THE PAST YEAR.

From March 1, 1875, to March 1, 1876, the missionaries report:

SUNDAY-SCHOOLS set in operation, - - - - -	1,236
TEACHERS enlisted, - - - - -	6,074
SCHOLARS gathered, - - - - -	46,774
EXISTING SCHOOLS encouraged by visits or donations, -	3,276
BIBLES AND TESTAMENTS distributed, - - - - -	9,347
FAMILIES visited, - - - - -	12,957
MILES TRAVELLED by Missionaries, - - - - -	216,531

THE



52d

ANNUAL REPORT

OF THE

American Sunday-School Union,

MAY, 1876.

PHILADELPHIA:
AMERICAN SUNDAY-SCHOOL UNION,
No. 1122 CHESTNUT STREET.

PRESS OF
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GEORGE W. HILL,
JOSHUA L. BAILY.

FIFTY-SECOND ANNUAL REPORT.

The Fifty-second Annual Report, herewith submitted, will doubtless fall into the hands of visitors from all parts of the world attending the American Centennial Exhibition. For them, as well as for friends in our own country visiting the home of the Society, and, we trust, having their prayerful sympathies turned anew to the cause of Sunday-school missions, we insert the aggregate record of work performed by the American Sunday-School Union since its organization.

SUMMARY OF WORK FOR FIFTY-TWO YEARS.

The operations of the Publication Department have long been distinct from those of the Missionary Department. The publishing of books, pamphlets, periodicals, maps, charts, cards, leaflets, and lesson schemes is carried forward :

- I. *As an important branch of our missionary operations.*
- II. *As furnishing pastors, teachers and others with materials for the study of the Bible.*
- III. *As providing individuals and families with "moral and religious literature."*

In the matter of periodical literature for children, and for teachers also, as well as in the line of juvenile books, the Society was a pioneer. The list of publications has increased until the entire number issued exceeds two thousand. The value of books, papers, etc., circulated through sale and donation (1824-1876) is nearly or quite *six and one-half million* dollars. Surely this

work must be counted a large factor in the religious education of the nation.

Our Department of Missions, through the early and continued labors of faithful missionaries, and through the use it has made of printed material, constantly furnished by the Society, suited to existing educational needs, has been an honored instrumentality in bringing the American Sunday-school system into symmetry and efficiency. The value to the country of this agency for Sunday-school extension may be seen by a glance at the following statistics. As an aggregate of pioneer work to March 1, 1876, it counts

<i>Sunday-schools set in operation,</i>	.	.	63,793
<i>Teachers in these new schools, .</i>	.	.	419,796
<i>Scholars gathered in, . . .</i>	.	.	2,745,610

Besides this primary work of giving a Sunday-school, as far as possible, to every locality in need of it, the American Sunday-School Union has endeavored to encourage and strengthen weak organizations on every hand, by furnishing the personal counsel and instruction of skilled workers, or by the bestowal of books, papers, etc. The number of instances in which this service has been rendered now exceeds *ninety-three thousand*, and the number of pupils in attendance upon schools thus fostered exceeds *five million*.

THE FIFTY-SECOND YEAR—(March 1, 1875, to March 1, 1876).

We are called upon, first of all, to thank God for the good measure of prosperity and blessing vouchsafed to our Society during its fifty-second year. We also return thanks to the many friends through whom prosperity and blessing have come; to churches, Sunday-schools and individuals nobly sustaining our missionaries in the field; to railway companies granting important favors in the way of transportation; to religious and secular newspapers uniformly making kind mention of our work as they give information concerning its progress; to pastors and Christian workers publicly expressing interest in our cause, (especially to the Rev. John Hall, D.D., of New York, who

gave much time, during the summer absence from his pulpit, to aiding our Sunday-school missionaries in the West, and who has repeatedly done the Society most valuable service throughout the East); and to the *American Bible Society* for supplying our missionaries with copies of the Scriptures for distribution among the destitute.

With deep sorrow we record the decease of a senior Manager of this Society,

JOSEPH H. DULLES.

The death of Joseph H. Dulles, March 12th, 1876, removed a prominent founder of the American Sunday-School Union, and a leading pioneer Sunday-school worker of America.

Having intellectual powers specially fitted to give order and method to any great scheme, he rendered very important service to this cause, in every successive step by which it was crystallized into an effective and orderly system of religious culture. Mr. Dulles was born in Charleston, South Carolina, February 7th, 1795, graduated at Yale College in 1814, and soon after made Philadelphia his home, where he was actively engaged in mercantile and religious enterprises for about sixty years.

Being an active manager of the Sunday and Adult-School Union, which was the basis of the National Society of 1824, Mr. Dulles was naturally prominent among those who organized the American Sunday-School Union, and was an active manager of the latter Society from its organization to his death; was always accorded a leading place upon the most important committees, and was especially prominent and useful, for many years, upon the Committee of Publication.

He urged the publication of *The Sunday-School Magazine* (the first American periodical for Sunday-school teachers) in 1823; aided in selecting its editor in 1824; was active in efforts to secure the erection of a building for the use of the Society in 1825; wrote the first Annual Report of the Society, and the address of the Publication Committee to the public, in the same year; compiled the first Union Primer in 1826; proposed the publication by this Society of a cheap Bible and Testament for

Sunday-schools in 1827; he nominated and was sent to secure F. A. Packard as editor in 1828; warmly advocated the Society's resolution to plant a Sunday-school in every town in the Valley of the Mississippi in 1830; and in the same year proposed the publication of the weekly "*Sunday-School Journal*" (the first of its kind in this country), and the employment of a special Secretary to direct the Missionary operations of the Society.

His latest work for the Society was but repeating his earlier labors, as he had just completed a "New Union Primer," and with characteristic liberality presented the Society with the work, including the cost of the engravings and stereotype plates. He had also gathered the material for a First Reader to be prepared upon the same advanced plan as the Primer.

HON. HENRY P. HAVEN,

one of the Vice-Presidents of the Society, widely known and greatly beloved, has also been recently called away.

The death of Mr. Haven occurred suddenly at his home in New London, Connecticut, on Sabbath morning, April 30, 1876. His age was sixty-one years. Although at the head of extensive commercial interests, and constantly occupying positions of public trust, he found time for patient and continued Sunday-school work. For a period of forty years he most faithfully superintended a little country Sunday-school at Waterford, Connecticut, four miles from his home, and for more than twenty years had, in addition to this labor, been the superintendent of the large Sunday-school connected with his home church at New London. Mr. Haven has been a member of the Committee charged with selecting the International Sunday-School Lessons since its first formation. Previous to his decease, he was supporting a missionary of the American Sunday-School Union. His loss will also be deeply felt by various other benevolent organizations.

REPORT OF THE COMMITTEE OF PUBLICATION.

During the past year, twenty-one new publications have been issued, of which seventeen were original and four reprints.

Among them is a "New Union Primer; or, First Book for Children," for the special use of Sunday-school teachers and parents, to enable the pupil to learn to read by an easy process. A new singing-book, entitled "Calvary Songs," prepared for the Society by the Rev. Charles S. Robinson, D.D., and Theodore E. Perkins, has just been published in response to a call from a large number of Sunday-school workers, and is meeting with a very favorable reception. The result of Rev. Dr. Newton's visit to Palestine, told in his inimitable style, has been issued in a handsomely bound volume, entitled "Illustrated Rambles in the Holy Land," and should be in the possession of every Sunday-school teacher.

Additional volumes of *The Scholar's Hand-Book* have been issued the during past year, and have gained even wider circulation than former volumes, and have also been translated into foreign languages for the use of Sunday-schools abroad.

PERIODICALS.

The Society now has eight distinct periodical publications; one issued semi-monthly, four monthly, and three quarterly.

1. *The Sunday-School World*, presenting lesson helps, methods of teaching, the extension and progress of Sunday-schools at home and abroad.
2. *The Advanced Lesson Paper*, for Bible and advanced classes.
3. *The Intermediate Lesson Paper*, for less advanced scholars.
4. *The Primary Lesson Paper*, for the younger scholars.
5. *Large Review Chart*, three and a half by five feet, for use in the school room.
6. *The Superintendents' Review Paper*, giving review plans specially prepared for the exclusive use of the superintendent.
7. *The Teachers' and Scholars' Review Paper*, with helps in review studies, responsive readings, &c., for teachers and scholars.
8. *The Child's World*, issued monthly and semi-monthly, a handsomely-illustrated paper for children and youth.

Whenever methods of teaching and of work already in use seemed only inadequately suited to the advancing progress of the cause, it has been the aim of the conductors of these journals to ascertain and suggest new modes and plans, which would prove more suitable and efficient. Nothing has been accepted simply because of its novelty, and nothing rejected simply because it was old, but the purpose has been to retain and introduce whatever promised to be really useful in forwarding the Sunday-school cause. The many new features now in wide use, which have been introduced through these journals, indicate that our work in this line has been fully appreciated.

GENERAL SUMMARY OF MISSIONARY WORK

BY DEPARTMENTS, FROM MARCH 1, 1875, TO MARCH 1, 1876.

	Schools Organized.			Schools Aided.			Addresses Delivered.	Bibles Distributed.	Testaments Distributed.	Families Visited.
	Schools.	Teachers.	Scholars.	Schools.	Teachers.	Scholars.				
Northwest.....	313	1,311	9,597	996	3,835	31,800	1,333	651	2,640	3,297
Southwest.....	282	1,331	12,190	544	2,291	22,885	913	287	1,728	1,302
Michigan.....	62	269	1,458	290	1,975	14,985	478	9	256	973
South.....	391	2,091	15,904	525	2,397	19,220	1,046	231	2,298	2,588
Pacific Coast.....	6	29	261	23	103	918	37	53	212	45
Pennsylvania.....	41	313	1,864	241	2,462	19,334	341	107	258	946
New Jersey.....	40	206	1,885	291	2,066	23,540	228	40	57	1,506
Ohio and Indiana.....	21	115	920	66	401	3,392	290	no rep	50	167
New York.....	14	88	500	55	361	2,119	50	"	no rep	290
New England.....	21	99	610	60	1,084	9,163	71	"	23	1,451
Kansas.....	45	222	1,585	125	994	10,083	147	80	367	392
	1,236	6,074	46,774	3,216	17,969	157,429	4,934	1,458	7,889	12,957

We now call attention to the following brief extracts from reports made by some one or more of the workers in each department named in the above schedule.

NEW ENGLAND.

Rev. Henry Clay Trumbull continued his work as Normal Secretary and Secretary of Missions for the New England Department until July 1st, when, having accepted the editorship of

the *Sunday-School Times*, he withdrew from our service to enter upon his duties in connection with that paper. While we deeply regret his withdrawal from a field of labor in which he has been so eminently successful, we are cheered by the fact that he is in a position for which his past experience has so well qualified him, and is still laboring for the religious education of the young.

John D. Wattles, for several years Missionary for Connecticut and Secretary of the Connecticut Sunday-School Teachers' Association, resigned his position to assume the duties of business manager of the *Times*. He was enthusiastic and untiring in his devotion to the cause, and will be greatly missed by the Sunday-school workers of the State.

Nelson Kingsbury, having been appointed Secretary of Missions for the New England Department, entered upon his duties July 1st, since which time he has been actively and successfully prosecuting the work.

During the year just closed Rev. S. H. Record has organized 21 schools, comprising 99 teachers and 610 scholars; visited 171 other schools, having a total membership of 20,200; made 1451 visits to families and given 71 sermons and addresses. To accomplish this he has traveled 5730 miles. This worker reports:

In addition to the organization of new Sunday-schools, much time has been spent revisiting and encouraging schools in Rhode Island and central Massachusetts, organized in previous years, and in reopening those which had for any reason suspended.

While some schools have persisted in the unnecessary and mischievous practice of closing during the winter months, and as a natural result, after some years, suspending wholly, the missionary has been much encouraged to find that the schools organized eight, ten and twelve years ago have generally not only continued in existence, but have increased in numbers and interest and become permanent institutions, and in several instances developed into churches.

Especial effort has also been made to secure reports from those schools, previously organized, which had not for some time been personally visited. Circulars of inquiry were sent to a large number of these schools, and many of the replies are very encouraging, showing that much earnest and efficient work has been done for the Master. Souls have been converted, harmony has taken the place of neighborhood discord, and good order and a

higher Christian intelligence have been the evident results of the Bible schools. The number of conversions reported in less than fifty schools is over 350, and many persons have been induced to attend religious services who have heretofore wholly neglected them.

In reviewing that part of his field where his first Sunday-schools were organized, the heart of the missionary has often been greatly cheered by being brought directly into contact with those who were at the time of his previous visits either irreligious or opposers of Christianity, but who now are humble Christians, earnest and active in the cause of their Redeemer.

He also had some pleasant surprises in meeting several of the superintendents of his earlier schools now pastors of churches, stimulated by their missionary labor in those little Bible schools to prepare themselves for a life work of preaching the Gospel. One Sabbath morning the missionary found himself in a church, the pastor of which he recognized as the superintendent of the first mission school which he organized. He had entirely lost sight of him, and was surprised to find that he had been already five years a pastor. The missionary received a hearty welcome to the pulpit, a most emphatic endorsement of the work of the American Sunday-School Union and a liberal contribution from the people to the missionary work of the Society.

Mr. Leonard W. Parish began his services as Missionary for Connecticut, August 12th, and up to March 1st had visited and aided 25 Sunday-schools, containing 651 teachers and 5853 scholars. In addition to this he has, as Secretary of the Connecticut Sunday-School Teachers' Association, attended several conventions and institutes in different parts of the State.

Large and enthusiastic Union meetings have been held in Boston and Providence, besides smaller ones in other places. The effect of these meetings has been to awaken new interest in our cause and largely increase the number of our friends and helpers. The list of Sunday-schools aiding us is steadily increasing, and frequent testimony to the excellent reflex influence of such aid is received from schools, which have long been contributing to our cause, in various parts of New England.

Notwithstanding the depression in business which has been so severely felt in all parts of New England, our receipts have been fully up to the average of previous years, for which we render grateful thanks to the Giver of every good and every perfect gift.

NEW YORK.

F. H. Wisewell, Secretary of the New York Missionary Department, reports :

The year has been relatively and absolutely one of unusual prosperity, the amount received for missionary work exceeding the contributions of any previous year since 1870. A generous church collection, received early in the year from the Fifth Avenue Presbyterian Church, New York (Rev. Dr. Hall's), gave encouraging promise of increased aid from other liberal and discriminating givers. Despite the long-continued depression of commercial interests, that promise has been nobly fulfilled, and the record of this department calls for sincerest gratitude.

The fifty-second anniversary meeting of the Society, transferred from Philadelphia and held at the Academy of Music, New York, on the evening of May 18th, called together a large audience of influential friends, and the interest awakened has been helpful throughout the year. So also the special religious services held under the leadership of the evangelists, Dwight L. Moody and Ira D. Sankey, like the Evangelical Alliance meetings of 1874, have had the effect of turning the hearts of Christian people to such work as the American Sunday-School Union seeks to do for our common humanity in the name of our common Lord. We may also mention that several missionary brethren from the West and South have during the year visited this field, everywhere receiving welcome and encouragement, and doing good service in churches and Sabbath-schools by the recital of their missionary labors and experience.

In all the large cities of the Empire State mission Sunday-school work is becoming increasingly important. Mission chapels are constantly multiplying in number, some of them being remarkable for their ample accommodations and complete equipment. In some instances wealthy churches have expended nearly or quite one hundred thousand dollars upon single mission enterprises, the main consideration being the religious care and instruction of the children in the districts where the chapels are located.

Country churches are also giving increased attention to mission Sunday-school work in outlying districts. There are yet localities, however, where church influence may be well supplemented by missionary labor, and in such places we have organized during the year fourteen new Sunday-schools, besides visiting and aiding with donations a much larger number. A missionary worker who has been in service for several years reports :

I think that in no previous year of my labors has there been so much good done as during the past year. One little girl nine years old, attending Sunday-school for the first time last summer, has given her heart to the Saviour, and been the means of the conversion of her mother and two sisters by bringing them into the Sunday-school and prayer-meeting. The children of a Roman Catholic family attended another Sunday-school all summer, and now children and parents have come to Christ. In some of the Sunday-schools we organized last spring prayer-meetings have been started, preaching has been secured, and many have been brought under the influence of the Gospel. During the winter we have held some thirteen Sunday-school meetings for the especial benefit of superintendents and teachers. These meetings have been well attended, and the need of better preparation for work seems to be more realized than ever before. A deep religious interest now prevails, and many are coming to Christ.

NEW JERSEY.

J. K. F. Stites records more work accomplished than he has been able to perform during any previous year. Some items in his report are of significant interest because of the proximity of his field to such great commercial centres as New York and Philadelphia. Within the distance of a day's ride from us we come upon localities where ignorance of religious truth and spiritual destitution are sadly apparent. Along the line of new railways, where population is now rapidly increasing, and especially in "The Pines," (New Jersey's "Egypt,") there is a real and urgent demand for Sunday-school missionary effort. That the work thus lying at its door has not been entirely neglected by the American Sunday-school Union may be

seen from a partial exhibit of statistics for the past year, as reported by Mr. Stites :

Forty new Sunday-schools organized.

Nearly two thousand children gathered.

One church organized from a Union Sunday-school.

Three new chapels erected for Sunday-school use.

Two hundred and eighty-seven conversions in Sunday-schools.

As he begins a review of the year the missionary says :

I think I may report a deeper interest in our cause than has ever been manifested before during my many years of service.

And in conclusion :

Much remains to be done. The demands upon me are pressing, but, trusting in God, I cheerfully go forward into another year. I love my calling.

PENNSYLVANIA.

The labors of the missionaries in Pennsylvania have chiefly been confined to mountain counties in the central portion of the State. We give a condensed report from each.

FROM REV. R. CRITTENDEN :

Twenty-four new schools have been organized, and seventy weak schools have been strengthened by direct assistance rendered at different times, besides many others indirectly aided. Thirty-five convention and institute sessions have been held, chiefly in country places, for the benefit of those who are most in need of encouragement. Last fall special endeavors were made to encourage schools to continue their sessions through the winter, or to form Bible classes in cases where the school could not be sustained. These efforts have been successful beyond any previous year. Many hopeful conversions have taken place among the members of schools that have been continued through the winter for the first time. Fifty church edifices erected in this section of our State within the past six years have sprung up in connection with Union Sunday-schools. The Union school for Bible study on the Lord's day was the pioneer in every case. These churches are quite equally distributed among the several religious denominations.

The excellent report of Missionary J. B. Baughman gives in detail the following list of substantial *encouragements*.

Sunday-schools are better attended than ever before during my term of service (nine years).

Lessons are more thoroughly studied, and with an evident desire to understand more perfectly the Sacred Word.

Teachers' meetings are better sustained, and are becoming quite indispensable.

District institutes are now regularly held, and are growing in interest. In some places church edifices prove too small to hold the number of workers that gather.

Prayer-meetings are multiplying.

Pastors are preaching to the children.

The children's love for singing is more considered in the selection of music for church service, and many children are being won to the church thereby.

Many are being brought to a personal and saving faith in Christ. In one town alone some five hundred souls are rejoicing in a new life.

The general adoption of the uniform lesson system is tending to the permanence and increased value of all Sunday-school missionary work.

As an illustration of the urgent need for religious instruction in certain districts, he says :

I have during the past year found some localities where the people are very destitute. In canvassing South Mountain I met a number of Protestant families who were deprived of both church and Sunday-school privileges. Some persons had not heard a sermon preached for two years, and some young people had never heard the Gospel preached in their lives. The children were quite wild. They would generally run away and hide themselves whenever I came toward their homes. Some mothers seemed to feel their privations most keenly. The people were all glad when I told them about starting a Sunday-school. I found a dilapidated school-house and made an appointment for a meeting there. On the following Sunday, an hour before the time, the house was more than full. All listened with great attention. A young man agreed to act as Superintendent, although to do so he must walk four miles every Sabbath. Bringing Jesus to destitute families is a blessed part of our work.

FROM REV. C. REIMENSNYDER :

In some sections of my field a prejudice still exists against having Sunday-schools in churches. I have found large schools

disagreeably crowded into small school-houses within a few hundred yards of large and comfortable churches, from which they were excluded. One such school, containing one hundred and thirty scholars, was densely crowded into a small school-house, while quite near was a new, large and comfortable church, which it was not allowed to enter. This unreasonable prejudice, however, like that against the Sunday-school itself, is steadily passing away, and we can look forward more hopefully to the time as not far distant when we shall have Sunday-schools wherever they are needed, and when churches everywhere will be open to them.

OHIO AND INDIANA.

REV. B. W. CHILDLAW, *Superintendent.*

I have just received my *fortieth* commission from the American Sunday-School Union, and feel thankful that I have been permitted to see so many years of service, and to enjoy so manifestly the approving smile of our Heavenly Father. I enter upon another year cheered by the confidence and affection of the officers and managers of the Society I serve, and encouraged by the generous support of that esteemed Christian friend in New York who has so long and so nobly sustained me.

In the line of work accomplished, a review of the year shows the following items:

Twenty-one new Sunday-schools set in operation.

A number of county conventions organized.

Existing county organizations revived and stimulated to aggressive work.

Multiplied labors in conventions and institutes. Including the International Sunday-School Convention at Baltimore, our own State Conventions for Ohio and Indiana, and an unusual list of county conventions and local institutes, the opportunities for speaking on behalf of children and youth have been many in number, and I trust not altogether lost.

Sixteen thousand five hundred miles travelled.

One hundred and fifty-six Sunday-school addresses delivered.

Eighty sermons preached.

HARVESTING.

Most of the time your missionary has been occupied in seed-sowing, but since last December, even under winter skies, his

labors, through the Divine favor, have been in the spiritual harvest field, gathering sheaves for the Master. In five localities, through the invitation of pastors and Sunday-school superintendents, he has labored with great joy, and many have been added unto the Lord. By far the greater proportion of those brought into the kingdom have been from the Sunday-school ranks. In one place, out of forty-two added to the church thirty were Sunday-school pupils. Nearly all who had continued faithful in attendance and study found the light of life. I have observed that such recruits to the Lord's army are generally intelligent, and ready for Christian service.

MICHIGAN.

REV. THOMAS WRIGHT, *Superintendent.*

The first Sunday-schools in Michigan were established in the year 1820, one in Detroit and the other in Monroe. Both were Union organizations connected with Union societies. In the case of each school one person from among the first band of teachers still survives. Detroit was then a village of 1400 inhabitants. It now numbers 100,000, and that first "Protestant Society," with its Union Sunday-school, lives on in the First Presbyterian Church and Sunday-school in Detroit. The present superintendent, Hon. Alanson Sheley, has erected a place of business upon the spot of ground where the original organization held its meetings. Of the school at Monroe a reliable record has been preserved. For a long time its sessions were held in the old Court House, but finally the school was merged in the Presbyterian Church, and now has a beautiful chapel of its own. It is worthy of note that this school has been for thirty-three years under the continued superintendence of William H. Boyd, who has otherwise rendered efficient service to the Sunday-school cause in Michigan.

Since the opening of the first Sunday-schools in Michigan the population of the State has increased from 8000 to 1,300,000, and though Sunday-school work has in one sense hardly kept full pace with this augmentation of numbers, yet, thanks to faithful Christian immigrants, and to the American Sunday-

school Union, our Sunday-schools are numbered by thousands. Looking to the further extension of religious privileges to our most remote and needy settlements, a commendable zeal and liberality is shown by our Christian citizens. Those who are interested in the purpose and spirit of our work may be glad to note the following brief paragraphs from missionary workers.

FROM REV. R. A. SEAMAN:

The first school I organized this year was among winter-green pickers. (The winter-green leaves are gathered to be distilled for oil.) A large family of boys from a Roman Catholic family are among its most active members.

On the north side of Muskegon Lake a school was organized in a mixed community of foreigners and Americans. For a while frequent visits were necessary to keep it going. In fact the missionary was obliged to open the house and build the fires, but it is now one of the best schools under my care.

At Fox Lake the people were divided, and making themselves unhappy over two opposing Sunday-schools in their little settlement. They were persuaded to unite in maintaining one school, which has since succeeded finely.

At another point a lady superintendent was chosen, although she must travel two miles in a lumber wagon with an ox team in order to attend.

The Sunday-school at Elmwood, organized in a wood shed, with seventeen scholars, has been furnished a comfortable new school-house, and numbers above forty members. The missionary offered the first prayer ever uttered in public in that settlement.

On one occasion I was obliged to pass the night in a little hovel, with a hermit who lives alone with his bird and cat, five miles from any other human habitation. I was very thankful for his humble fare, except the tea, which was made very strong from the herb called thoroughwort. It seemed a great luxury to him. With a bundle of straw for my bed and a bag of beans for my pillow, I slept soundly, and finished my journey before breakfast.

FROM ALVIN UPSON:

This report closes my twenty-fourth year of work under direction of the American Sunday-School Union. During the last year I have travelled by private conveyance 1844 miles and by railway 2281 miles. I have assisted in organizing 21 new Sunday-schools and have visited or aided 57 others.

Sometimes the aid extended to struggling schools is most opportune. I recall one instance in which it seemed very timely. The librarian's house had been destroyed by fire, and of course the library was burned with it. Supposing that further supplies were beyond their reach, the school was to be abandoned. They seemed very glad to see the old missionary, and were joyfully surprised when he promptly supplied them with a new library, hymn books and all, at small expense to themselves.

In visiting a school organized by me thirteen years ago, I met a minister who gave me tidings of two other schools I organized twelve or fifteen years ago. One of them now has a membership of 93 and, although in a farming community, a neat little church and parsonage have been built.

FROM E. S. INGERSOLL:

During seventeen years of service for the American Sunday-School Union, I have organized over 600 Sunday-schools in Michigan. Some pastors of our churches were once pupils in these schools, and many superintendents now in active service were once scholars in the little log cabin Sunday-schools organized by the missionary.

As an evidence of the way in which our schools sometimes thrive under adverse circumstances, I may mention one locality where a school was set in operation last year. The only person available for superintendent was the lady who taught the day-school. She is lame, and has a family consisting of her husband and four children, involving severe domestic labor, yet she bravely undertook the Sunday-school work. A recent letter from the district declares: "Our Sunday-school is in good condition. We have lost none from our list, but almost every Sabbath have an addition of one or more names. The dancing parties are almost entirely given up."

FROM HENRY DENSMORE:

Laid aside by sickness during the early portion of the year, I have yet organized sixteen new Sunday-schools. The Lord has done wondrous things in the new settlements during the winter.

"Do you remember the Sunday-school you organized last fall in the settlement where there were but five families, and three of them Swedes?" writes a minister. "Well, I am preaching there now, and five heads of these families have joined my home church ten miles from their settlement."

From another point a hundred miles away a lady writes: "We shall never forget the happy time we had last fall when you visited us. We have had a revival interest in our settlement ever

since." During the visit referred to there were two little girls who came into the house while I was addressing the people. I noticed that they looked very tired and that they seemed to recognize me. When I had concluded they came forward to shake hands with me, saying:

"Don't you know us. We are Mr. W——'s girls. You gave some dresses to us three years ago. We heard you were to be here to-day, and we were bound to see you."

"But how did you get here?"

"Why, we walked seven miles through the woods. Father has died since you were at our house, and we want you to come to see us if you can." The father was a cripple, and, the family being very poor, I had helped them to second-hand clothing.

THE NORTHWEST

F. G. ENSIGN, *Superintendent*.

The records show that in our field-work 313 new Sunday-schools have been formed this year, and 996 other schools aided. The combined membership is 5146 teachers and 41,397 scholars. The families visited number 3297, the religious meetings held 1333, and the Bibles and Testaments distributed, 3291.

We have given special attention to schools previously organized, following up the work heretofore begun so that it may be permanent. This will be apparent from the large number of schools aided. Aiding a school, however, does not merely mean supplying it with a library, but the imparting of instruction in regard to the way in which work may be accomplished. From his practical experience, a wise missionary is enabled to secure the coöperation of the people, and lead them on to take such an interest in the work of the school as to insure its being maintained. For instance, one of our missionaries visited a school not long since where the officers thought a new library was greatly needed, and at once importuned him for a gift. Before granting a donation, he proposed that a meeting be called and the matter fairly presented to the people. This was done, and, to their own amazement, the sum of *fifty dollars* was raised for a library. The *aid* of the missionary therefore counted just

fifty dollars to that Sunday-school. It is easy to pauperize and enfeeble a school by giving it gratuitous aid instead of stirring it to work. This point we guard well, and it serves to make our missionary force a reliable and intelligent medium for the disbursing of benevolent funds.

Through convention and institute work we are showing teachers and officers in new settlements how they may accomplish most in their high calling. These gatherings have been quietly held in remote places where Sunday-school people most need instruction. The meetings have been especially useful to teachers, because the exercises have not been hurried, but time enough has been allowed to secure a full and careful discussion of questions upon which practical information was desired. These conventions have been led by workers who are conversant with the needs of the people. In Minnesota, Henry Plant, of Minneapolis, has done most excellent volunteer service in this direction, and will continue to give his time to it. A result of such labor is already seen in the increasing number of schools that are never suspended.

We find God's revealed truth to be the only basis upon which the diverse elements we encounter can be united. A grateful father on the far frontier of Nebraska, who says that his own "stony heart has been turned to a heart of flesh," sends also the testimony: "Pen and ink can give but a faint description of the joy I felt when my son James and my daughter Annie came weeping to the foot of the cross."

But the missionaries laboring for the salvation of other precious sons and daughters in the Northwest must have the opportunity to make a brief record of their work.

AMONG THE SCANDINAVIANS OF MINNESOTA.

The Scandinavian population of Minnesota is now set down at 88,325. Adding the children of Scandinavian parentage who are American born, and the number will reach above 100,000. Among this people we have two well-qualified missionaries of Swedish birth and education. The call for Sunday-school train-

ing and instruction on behalf of this nationality is unmistakable, and considering the barriers that must be broken down, the work has made cheering and hopeful progress during the past four years.

FROM WILLIAM GUNDERSON:

On behalf of my Scandinavian countrymen who are now happily engaged in Christian work, I would render sincere thanks to the kind Christian lady in the East who so nobly supports this mission.

During the year I have organized 44 new schools, aided 105 feeble ones, and gathered 1280 children under the instruction of Christian teachers.

The work has been spread over *twelve counties*, my most distant school being over 150 miles from home, so that to accomplish my labors I have travelled 4123 miles.

So far as possible, from the time of the immigrant's first landing on Minnesota soil, I have sought to present to him for his consideration the claims of God upon him in his new home. At the immigrant's house, on the cars, or in the country store, I have called his attention to the precious truths of the Bible. To the youth I have recalled the sacred promises he made before leaving his former home, and to the aged I have given the comfort of hearing again in his own language the promises of our Heavenly Father.

FROM OLE SYVERSON:

My labor has extended over a wider territory than was occupied last year, reaching down the Minnesota Valley, and westward close up to the boundary line of Dakota. The stream of immigration, which has for some time been seriously interrupted by the grasshopper plague and severe winters, is now being revived, and will perhaps this year be larger than ever before. An unsettled portion of Swift county, for instance, has recently been selected for a colony of two hundred and fifty families. Forty or fifty of these families have arrived, and the others are soon expected. Similar arrangements are being made in adjacent counties. My field is thus increasing in area and in density of population.

In all my new Sunday-schools the attendance has increased more or less. In some the numbers have doubled and in some the increase has been threefold. In a little Sunday-school organized last July on the Lacqui Parle river, the number of scholars first enrolled was only twenty-one. One Sunday in September

I visited the school, and as I approached the vacant farm-house where its sessions were held, I saw a circle of children gathered about their teacher in a shed attached to the house. I thought the key to the house must have been forgotten, but took hold of the latch, and the door yielded at once. A house filled to its utmost capacity presented itself to my astonished eyes. Here I had the reason for the out-door teaching. The aged and infirm mingled their trembling voices with the flute tones of the young in prayer and praise to our common Lord.

Among fifteen families constituting a settlement in Renville county only four Scripture volumes were found. I furnished eight families with Bibles or Testaments. One of these had lately emigrated here from Sweden. They had a bright-looking boy of eight years. As he caught sight of a Swedish Bible—the only one in my possession at that time—he clasped his hands around it, exclaiming to his mother: “O mother! here is the Book that was taken away from papa at home.” On my inquiring as to the meaning of these words, she told me that owing to debt their whole property had been sold from them in the old country—even the family Bible. “I never expected to own such a book any more,” she added, smiling through tears.

FURTHER FROM MINNESOTA.

From among much interesting material we select the following items sent by Missionary Martin B. Lewis:

Thousands of miles of travel and days of hunger and weariness seem utterly insignificant as I behold many neighborhoods rising to a new life through the influence of our work, and many churches thriving on ground first occupied by our Union Sunday-schools.

I think that two-thirds of the boys and girls gathered into our prairie schools from 1860 to 1867 are now among the active Christian workers in our present schools. The work of thus raising up Christian teachers is one of vast importance. It must be remembered that we often begin our work in localities where it would be folly to attempt to plant a church until the way has been somewhat prepared for it. In such places we are often straitened for teachers and superintendents. In many cases where we are obliged to lay the burden of this work upon those who are without Christ, the responsibility of the position has so wrought upon their consciences that they have been driven at once to seek the direction of Him who alone is able to guide into all truth. Out of *one hundred and eighty persons* who have

thus been led to accept of Christ during the past year *about one hundred* are now faithful teachers of the Word among us.

In reviewing the past, I recall the case of one young superintendent through whose counsels and instructions about seventy-five persons in his own school district are looking to Christ. His own father was skeptical, and threatened to drive his son from home when he first learned that he had embraced Christian faith. Now that father is a consistent follower of Jesus and an officer in a church since organized.

FROM MISSIONARY D. H. MASON :

A series of conventions held during the fall and early winter surpassed all former ones in interest and thorough instruction. Our superintendents and teachers realize more than ever before the importance of a thorough preparation for their important duties, as was evinced in the case of a superintendent who walked sixteen miles to attend one of the conventions. Three ladies also came for a similar purpose eighteen miles in a lumber wagon. Another superintendent hired a man to take his place at labor while he came twenty-five miles to be present at this gathering of workers.

Revivals of religion are multiplying on every hand, and urgent appeals come from all quarters for special meetings in new localities. A score of consecrated men could be well employed on this field in gathering the harvest home.

DAKOTA.

From Missionary William S. Bell :

In half of the neighborhoods where schools have been organized there were no regular religious services previously held. In one community which I visited last May they told me they had only had three religious services within seven years. The school organized there is now one of the most promising on my list, and they have preaching regularly every Sunday. Another point, which bears the suggestive name, Eden, but which for years has borne the reputation of being a particularly hard place, now supports a Sunday-school and they have preaching at regular intervals. At a gathering where a few of our schools were represented, one of the exercises consisted of the recitation by a class of sixteen boys and girls of the titles, golden texts, and central truths of our Sunday-school lessons for *six months*. A woman connected with one of these schools said to me, "Why, my boy has learned more about the Bible this summer than I have ever learned in my whole life." Another woman who had

been a professing Christian for years said to me, "I never read my Bible half so much as I have since our Sunday-school was started."

NEBRASKA.

From North Platte District, Ireneus P. Gage:

During no previous year have the new schools been formed so exclusively in destitute districts. In thirteen neighborhoods reached there is no other religious service, while four localities have a regular ministry and five others the occasional preaching of the Word. None of the new schools, save one, have had any vacation since their organization. * * * *

The revival influence which has been so general in the land during the year has been felt in my field, and some localities have been entirely transformed. I cannot tell the total number of conversions. * * * *

I have attended eighteen Sunday-school conventions in the year—one-half of which were arranged for and called by myself—beside some half-dozen smaller gatherings of workers in two or more contiguous schools. The good results flowing from these meetings have been of a two-fold nature. The education of the workers has given permanency and value to the work, while the power of example and sympathy has stimulated and encouraged new work without the missionary's aid. The new schools formed by Christian people going to their homes from these conventions filled with zeal and enthusiasm, have been three times as many in number as those I have organized alone. Indeed it has been the expressed determination of scores of workers in more than one convention to go to their homes and, by the help of God, to labor and pray until the Sunday-school should be carried to every school district within their borders. So throughout the State the Sunday-school cause has made steady progress. The increase in the number of schools during the year has been nearly fifty per cent. We believe, also, we are doing our work better than ever before, although these early years of our history may be called the era of organization, when the best that we have is but crude and unfinished.

From Southern Nebraska, Rev. William Metcalf:

I have organized thirty new Sunday-schools and aided in some way nearly all of the thirty-four schools started last year. I have travelled through twenty-five counties, and in many instances preached the first sermons ever heard in localities where I have organized Sunday-schools.

Three churches have been organized and some sixty conversions reported from Sunday-schools.

I have assisted in several protracted meetings, and have preached in large churches to large audiences, but oftener to small congregations of eager listeners gathered in the grove, the sod school-house, the "dug-out," or the more pretentious new frame school-house. In my travels I have slept in fine houses, in "dug-outs" or "dobies," in school-houses, in barns and stables; and under my buggy on the broad prairie. And I have made my home with Irish families, and German families, "Low Dutch," and "High Dutch," with Bohemians, and Frenchmen, and almost everybody else. In the Sunday-schools and among the families visited I have distributed 260 Bibles and Testaments.

CENTRAL IOWA.

Two workers in this district, C. S. Billings and H. O. Rockwell, speak especially of the worth of their work in promoting the temperance cause. Mr. Billings writes:

At one place a temperance organization of one hundred and eighty members was effected, and by the blessing of God it killed out a saloon lately started in the community. Catching the spirit of work, this community voted to have a winter Sunday-school, and in it five have found the Saviour.

At another point a little girl noticed her father getting his lantern ready to go out in the evening. She asked where he was going. "To meeting," was his reply. "Oh! but you are going to the saloon," said the child. "No, my daughter," was the answer; "I am going to meeting." And he did come, and with his wife was convicted of sin, and I trust converted to the Lord. The Sunday-schools on my field are not only a home for the young, but a refuge for the tempted and a house of mercy to the perishing.

CENTRAL ILLINOIS.

D. M. Alter, sixteen years a missionary of the Society, counts his work hopeful on this field. He commends especially the union principle, and mentions, in illustration, one locality where three denominational schools had failed, and where now he has persuaded Christians of different names to unite harmoniously, ensuring the success of the Sunday-school.

KANSAS.

From L. Milton Marsh :

In this newly organized department of the Society's work I have had two helpers, Nathaniel Warner and Dana Magoon. Mr. Magoon began his work in the autumn, and has been very successful in organizing new Sunday-schools, and the spiritual results already reported are most encouraging.

My own report shows 28 new Sunday-schools. I have also assisted in organizing three county Sunday-school associations. Many places have been supplied with weekly religious meetings for the first time, and three churches have grown out of our schools during the year. In one place the Sabbath was a day of business about as much as any day of the week; the store and post-office were open all day, and no religious meeting held in the settlement. A Sunday-school was started, interesting the whole community, and in six months store and post-office were closed on Sunday and a church organized. In another place a school was started in a sod house, occupied as a dwelling. The size of the house was about 12 by 13 feet. The primary class was seated on the hearth of the cook stove and a short board, one end placed on the hearth and the other on a block. Thirty were present at one time. Many tears of joy were shed over the prospect of a Sunday-school in that settlement, where nothing but wickedness and profanity had been known.

THE SOUTHWEST.

REV. WILLIAM P. PAXSON, *Superintendent*.

Our record of new Sunday-schools organized (282 in number) shows a greater amount of strictly pioneer work than has been accomplished during any previous year in the history of this department. Our work is better appreciated, too, by individuals and churches, our workers being often called to aid by their counsels and experience in denominational conventions, as well as in union enterprises.

Our work has been chiefly in Missouri, the Indian Territory and Texas. Especially in the newer and more remote portions of this field is the Union Sunday-school a necessity. It is either

that or nothing, where there is no existing religious life or experience, and where the population is made up of immigrants from every section of our own country and from other nations.

CENTRAL MISSOURI.

Rev. George S. Brinkerhoff reports:

Sunday-schools set in operation,	45
Churches organized from Union Sunday-schools,	28
Number of these schools having monthly preaching,	35
Number of these schools held in log houses,	56
Schools reporting special religious interest,	30
Greatest number of conversions in one school,	30
Bibles and Testaments distributed,	410
Miles travelled mainly on horseback and with buggy,	4,309

Prayer meetings are now regularly held in many of the districts reached.

SOUTHWEST MISSOURI.

William J. Haydon reports, among other labors, having assisted at several revival meetings, and results are counted as follows:

At Belleview school-house, number professing conversion,	27
At Edmonson, Greene county, " "	45
At Greenfield, Dade county, " "	30

A similar good work is now in progress at Carthage, Jasper county. At Edmonson a church was organized. I found one county-seat having some 500 inhabitants, where there was plenty of drunkenness and rowdyism, but no Sunday-school, until I planted one.

WESTERN MISSOURI AND INDIAN TERRITORY.

From Missionary John Cassell:

In making one trip through the Indian Territory I visited 9 tribes, travelled 474 miles, started 7 Sunday-schools, aided 20 others, gave away \$65 60 worth of religious literature, and addressed 28 gatherings on the importance of Bible study.

We are very poor out here—too poor to pay ministers. Many of them who come here return to Eastern homes. The Sunday-school stands as the only means of grace in many places. The

KENTUCKY.

Rev. James C. Buchanan who has organized 43 Sunday-schools and 10 prayer-meetings, gives us the following pen picture of one locality in which he has labored:

A young man conducted me one dreary evening three miles over the hills, through by-paths, and after dark we entered a dismal place, formerly known among the Kuklux as "Happy Hollow or Fancy Retreat." In a deep gorge stands a miserable little half chinked house built of round logs. It has a stick-and-mud chimney, a six feet fireplace, three rough slabs placed upon blocks for seats, a puncheon floor *laid loose*, and one log sawed out the length of the house for a window.

A crowd of men, women and children soon came and filled the seats, and the others had to sit on the floor. Although it was very cold there was no fire. I tried to interest the audience in the simple story of the Cross, and after much labor and persuasion they concluded that they might do something for their neighborhood, and teach their children to read the Bible. I caught them with kindness, and by showing them respect. Had they been told bluntly of their condition and depravity I could have done nothing. A Sabbath-school was organized that night, and I promised to visit them again, which I did, and was convinced that my labor had not been in vain. A rough old farmer remarked, "You've stole the warm side of our folks' hearts, and you must keep workin'."

Instead of darkness, light has sprung up in that region. Instead of Kuklux in the Hollow, we have a band of learners for Jesus. As Satan's agents were removed Christ's precious law of grace was set up in that Bible school to enlighten the neglected children of the hills. All praise to the Friend of Sinners! I hope this year to see a wonderful change all over this country.

From a mountain district, J. H. Hopper reports:

I find a very encouraging feature of my work in the fact that ~~so~~ many of my schools use the International Lesson Papers, and ~~are thus~~ brought into shape to hold teachers' meetings. None but those who associate and work with the mountain people have ~~any~~ idea of the great improvement among them. At our convention in Laurel county the interest manifested was wonderful. The people are wide awake and ready for the work. More than 2000 hopeful conversions in my schools during the past year! What hath God wrought?

the kittens still in his pockets, who put down his name as one of the old men's Bible class.

Missionary John S. McEwen is doing good work in Northern Texas. He says :

One of the organizations effected is located at the shire town of a new county. There is no church at this point, and it is rarely that the people hear any preaching. This is not so much for lack of Christian people as because of the great diversity of religious opinion. In all the enterprises that relate to the prosperity of their town and county they have shown a commendable spirit, except in allowing the moral and religious interests—which should stand first—to fall far behind. It is hoped that the formation of a Union Sunday-school will prove the foundation for extended usefulness.

THE SOUTH.

REV. JOHN McCULLAGH, *Superintendent.*

Six of the glorious "Old Thirteen States" are in the Southern Department of our Society's work. A grand opportunity is presented during our year of national jubilee for the North, the East, and the West by extending the blessing of Union Sunday-schools to the desolate and suffering South, to strengthen the golden cords of love by which our whole country should be bound more closely together as one community, and so perpetuate the glorious inheritance bequeathed to us by our revolutionary ancestors. "Let brotherly love continue."

With what success our missionaries have prosecuted their work in this inviting field of Christian effort, during the past year, may be seen in the GENERAL SUMMARY, and gathered from the following reports :

J. A. Houston, a faithful and successful missionary in Virginia, was recently called up higher, and received his crown. He was especially interested in measures for aiding the colored people of the South in organizing and sustaining Bible schools. "Blessed are the dead which die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labors; and their works do follow them."

out of Union Sunday-schools. About two hundred and eighty members of these schools have become the happy subjects of converting grace.

A good superintendent writes: "I have seen twenty-three of my school hopefully converted to Jesus. We are all blessed—myself more than others—three of my dear children among the happy band."

In another glorious meeting, which resulted in the organization of a new church, over forty souls were brought to a knowledge of the truth as it is in Jesus. A good mother said to me: "There's *one* light in my house now; my dear boy is converted."

In Onslow county two years ago I found but one Sunday-school in the entire district. The walls of anti-missionary sentiments seemed at first almost insurmountable. In my last spring's campaign another effort was made, which proved successful. If you have ever seen a regular old North Carolina turpentine distillery, with its smoke-stained shelters, you have some idea of the place called Tar Landing, where our first meeting was held. Such a thing as a Sunday-school had never before been attempted in that community. Some grown persons attended our first session through real curiosity. One tall pine-scraper said he wanted to see a Sunday-school "gwine on," and "I hope to see a steam injine, too; but if I never see one, I've seced tuther." This fellow went home quite delighted.

A few months ago a gracious revival was enjoyed. A new church grew out of it, numbering over thirty members. The community united heartily with the friends of the school, and in due time a large, comfortable church edifice was erected and paid for; and I have since had the pleasure of meeting their beloved pastor. Through the influence which is spreading out from this work at Tar Landing, other settlements are being reached, and a wonderful change is coming over the history of Onslow county.

SOUTH CAROLINA.

From Rev. T. H. Legare:

The moral condition of the colored people of South Carolina is such as to call for immediate effort on the part of all the friends of Christ. Not one of a thousand of the rising generation is receiving the commonest school instruction or needful discipline to fit him for the trials and obligations of life. Indeed, but for the schools of the American Sunday-School Union the vast majority would reach maturity utterly incapable even of reading the Word of God. It does seem to me that it is plainly the duty of God's people to unite on some well advised plan for

instructing these people in the pure Gospel of Christ. And I know of none that promises better results than does our Sunday-school missionary work, as it combines both simplicity and economy, and is best adapted to meet their present wants and overcome the most unreasonable prejudices of race and sect. I have this year been instrumental in inducing the colored people to tear down their bush arbors and build at least four houses of worship for their use.

Another Missionary writes:

I spent several months canvassing the counties of Anderson, Pickens and Oconee, in South Carolina. In the first, I found populous settlements and good church houses, but few Sabbath-schools. It was not difficult to arouse the people to activity, and I organized a Sabbath-school in every settlement I visited. In the other two counties the population is scattered, the churches inferior and the Sabbath much neglected. I had good success organizing schools and disseminating religious literature. In these counties there were several revivals during the fall, and the churches reaped a good harvest from our Sabbath-schools. I learned that about two hundred converts were gathered into the churches, and most of them came from the Sabbath-schools.

GEORGIA.

From Rev. D. B. Nelson :

In some portions of the State I have been surprised to find so few Sabbath-schools. In the county of F. there were *none* when I reached it but I left four in good running order. This is a needy field, and if properly cultivated will yield great results. One of my Sabbath-schools in the village of Brevard recently enjoyed a revival, during which fourteen persons were converted and became members of the Church. Hard as it is to drive Satan from our world, I feel sure that we are advancing. It is also certain that our Sabbath-school army is performing an important part of the work. The difficulties encountered by the faithful were rehearsed in a prayer offered by a freedman, during my recent campaign. He said, "O, Lord thou knowest how hard it is to do right. It is not like stepping on de train and goin' down to Jew West, nor like getting on de omnibus and goin' over to Hodge's Station. *It is up hill all de way. Lord give us bref to hold out.*" A true sentiment dressed in homely phrase, but better than speaking in an unknown tongue. It was followed by a hearty *Amen*. Cheering news continues to come in from all parts of the field, giving accounts of schools having doubled in numbers, teachers converted and whole settlements awakened.

More than two hundred conversions among our scholars during the year have been reported. These tokens of God's favor should inspire us with courage.

ALABAMA.

From Rev. John Jay Strong:

I have not tried so hard to organize many schools as to do a *permanent work*. I find the superintendents and teachers so inexperienced and poorly qualified for their work that I have labored hard to make them more efficient and successful. Acting under the direction of the Secretary of Missions, I spent three months instructing colored superintendents and teachers during the fall and winter. As a partial result of that work there have been thirty colored schools in Talledega county alone instructed and encouraged. I find my work slowly but surely gaining ground.

FLORIDA.

From John C. Eastman:

In one county I have organized ten Sunday-schools. One of them has grown into a church. The year has been marked by a number of revivals; many of our schools have felt its heavenly influence, and we look for still greater blessings. I organized a Sabbath-school in one very poor neighborhood where there never had been one before, nor even a day-school for many years. Many of the older children were unable to read. Many people in the neighborhood were opposed to Sunday-schools, so that it seemed doubtful whether we would succeed. I have visited the school twice, and the report from it is more and more encouraging.

CALIFORNIA.

Rev. I. Wayne Snowden, Missionary.

Rev. W. N. Meserve, formerly in this field, has resigned, and Missionary Snowden has been transferred within the year from his former field of labor in Nebraska to the Pacific Coast. He reports the outlook for Sunday-school missionary work to be most inviting, and it is hoped that the success and blessing manifestly attending his labors heretofore may be abundantly continued to him in his new home.

IN ACCOUNT WITH THE CONTRIBUTORS TO THE MISSIONARY FUND,

To receipts from March 1, 1875, to March 1, 1876,

" Legacies received during the year,

\$78,935 58
5,367 93

By balance excess of expenditures in mission- ary work in former years,	
" Amount of salaries paid missionaries, and expenses of the department,	
" Books and other Sunday-school requisites given to schools,	
" Amount appropriated but not yet ex- pended,	

\$2,723 82
70,744 40
9,539 83
1,295 46

884,303 51

\$84,303 51

SKETCH OF THE ORIGIN

OF THE

AMERICAN SUNDAY-SCHOOL UNION.

ORIGIN.

IN a most remarkable manner God, in His providence, prepared the way for the organization and work of the American Sunday-School Union.

About nine years after Robert Raikes commenced his benevolent labors among the poor children of Gloucester, England, an effort quite similar was put forth by a band of philanthropists in the city of Philadelphia. A meeting "for the purpose of taking into consideration the establishment of Sunday-schools in this city," was held on the 19th December, 1790, and was attended by the Right Rev. William White, D.D., Benjamin Rush, M.D., William Currie, M.D., Messrs. Thomas Mendenhall, Peter Thompson, Matthew Carey, Thomas P. Cope, Joseph Sharpless and Captain Nathaniel Falconer. On the 26th of the same month another meeting was held, and a Constitution for the Society was adopted; and on the 11th of January, 1791, the officers were elected and the Society organized. The first school was opened in March of the same year. The object of this Society is thus stated in the preamble:

"*Whereas*, The good education of youth is of the first importance to society, and numbers of children, the offspring of indigent parents, have not proper opportunities of instruction previous to their being apprenticed to trades; *and, whereas*, among the youth of every large city, various instances occur of the first day of the week, called Sunday—a day which ought to be devoted to religious improvement—being employed to the worst of purposes, the depravity of morals and manners, it is, therefore, the opinion of sundry persons that the establishment of First-day or Sunday-schools in this city would be of essential advantage to the rising generation; and for effecting that benevolent purpose they have formed themselves into a society by

the name of the 'Society for the Institution and Support of First-day or Sunday-schools in the City of Philadelphia and the Districts of Southwark and the Northern Liberties.'"*

The teachers were paid for their services,—as in the first school in Stockport, England, commenced in 1784,—and here, as there, they contemplated little more than a reformation of morals and manners, particularly with reference to the better observance of the Sabbath. The instruction given was confined to reading and writing from the Bible; but for such scholars as had not learned to read, spelling-books and primers were often used.

Those who united in the Society were of different denominations, among them several members of the Society of Friends. The Right Rev. Bishop White, of the Protestant Episcopal Church, was the first President, and held the office until his decease.

In 1797, the Society succeeded in procuring an act of incorporation from the proper authorities, for which they had applied three years before. Their corporate character was indicated in their legal proceedings by a plain, neat seal, with this motto, "*Licet Sabbatis Benefacere, Incorporated 1797;*" and in a circle on the border were the words, "*First-day or Sunday-School Society of Philadelphia.*"

From the organization of the Society to January, 1800, nearly \$4,000 was expended in the support of three schools, having in all 2,127 scholars. In 1810, the Board published a summary of their proceedings for nineteen years, but did not state the number of scholars admitted after 1800. The total receipts to July, 1810, were \$7,639 63. From 1810 to 1816, when Sabbath-schools began to be taught by gratuitous teachers, this Society continued its schools, as in former years. Since that time, its funds have been used in aiding schools in Philadelphia requiring help by supplies of books and other requisites. The amount disbursed to January 1st, 1826, was \$12,907 63. The

* At this early day the territory now within the City of Philadelphia was divided into several different municipalities or districts, called Philadelphia, Southwark, Northern Liberties, Spring Garden, &c.

Society is still in existence, having an income of about \$600 per annum.*

Before leaving this brief sketch of the first Sunday-school society organized in this country for missionary work, and as showing the early and continued relation of Sunday and secular schools, the interesting fact is worthy of note that, in December, 1791, this Society prepared and presented to the Legislature of Pennsylvania a memorial, urging the establishment of *free schools*, agreeably to a provision of the State Constitution, in these terms: "That the proper education of youth is an object of the first importance, particularly in free countries, as the surest preservative of the virtue, liberty and happiness of the people; that the happy effects which have resulted from Sunday-schools established in this city, by affording the means of education to numbers who would be otherwise debarred therefrom, have furnished the strongest evidence that schools established at public expense are the most effectual means of diffusing the blessings of illumination among the mass of the people."† What influence this memorial may have had in promoting the great cause of common school education in after years cannot now be fully known.

Beyond a doubt, the influence exerted by the organization of this Society, and the efforts of the excellent men connected with it, led to general and active labors to establish and sustain Sunday-schools in the churches, with gratuitous teachers, and to the formation of Unions by Christians of different churches for the prosecution and extension of this work. Indeed, this was assigned by the First-Day Society, in process of time, as the reason why "the necessity for the schools of the Society seemed, in a great measure, obviated."

Thus reference is made in the *Sunday-School Journal* for 1834, (page 102), to the "Evangelical Society which, in 1808-1809, had Sabbath evening schools in Spring Garden and other places,

* These facts and statements are chiefly derived from the *Sunday-School Magazine*, vol. I., pp. 108-112.

† Brief Statement of the Society for the Support of First-day Schools.

in which gratuitous teachers were employed." In the same journal (vol. 2, p. 193) it is stated that, "In 1811, Rev. Mr. May, a missionary from London, addressed a letter to the Evangelical Society of Philadelphia, developing the Sunday-school plan as adopted in England. An association was formed, which hired a room, and Mr. May assumed the superintendence of a school collected in October of that year." Again, in the same journal, for 1834, (p. 102): "The Sunday-school [held on Sunday evening] in the Northern Liberties was commenced in the year 1811-1812 in the new North Fourth street, between Brown and Poplar lane, by Rev. Robert May, a missionary of the London Missionary Society, while on his way to India. Five gentlemen erected a school-house and established also a day school. Mr. May is said to have been the first person to introduce reward tickets," &c.

In the Second Annual Report of the Philadelphia Sunday and Adult School Union, it is recorded (p. 44): "The Rev. Robert May is dead (1818). That zealous minister of Christ, and faithful friend of Sunday-school children, who had the honor of introducing the present system of Sunday-schools into the city of Philadelphia, and even into the United States, has finished his labors, and gone to enjoy his reward. India—thousands of whose children he collected around him and taught the salvation of Jesus—has furnished his grave. His name will long be revered. His praise is in all our Sunday-schools."

On page 96, it is stated that the Sabbath-School Society of the Second Presbyterian Church was the first established in the city of Philadelphia. The idea of organizing a society for conducting a Sabbath-school for religious instruction was first formed by a teacher engaged in one of the schools under the care of the First-day or Sunday-school Society, and suggested to one of his daughters, who, with several ladies, commenced a school in the Northern Liberties, in April, 1815. In September, the Society had separate schools for male and female scholars, the two schools having 150 children in charge. The schools were convened together and addressed once a month. So that, in 1815,

the cause of Sunday-school extension in Philadelphia may be regarded as fairly inaugurated.

From this review, it is also evident that the idea of association, or union, among the friends of Sunday-schools had an early origin. During the first years of Sunday-schools, the teachers pursued their benevolent employments in detached situations, with different plans of instruction; but it was found that zeal thus private and retired might be likely to languish. Improvements in education could only be partially known and adopted, and intelligence which might animate wavering exertions, direct inquiring benevolence, and promote more energetic and extensive plans of instruction, could not be communicated by any existing medium. Hence arose the necessity of Sunday-school Unions.

Previous to the establishment of these Unions, Sunday-school teachers resembled scattered warriors in an enemy's country. Individually, they had been valiant and victorious in their separate stations; but a combination of talents, of energy and of means was much needed.

THE NEW YORK SUNDAY-SCHOOL UNION (*Sunday-School Journal*, vol. 4, p. 171) was the most important development, in order of time, of the Union principle. It was organized February 26, 1816. The Rev. Isaac Ferris, D.D., was for some years President of this Society. In his Semi-Centennial Memorial Address, after speaking of the fact that it first and principally showed the members of evangelical churches how they could coöperate in doing good, &c., he said: "For this result we are especially and principally indebted to the intelligent, persevering and self-denying labors of Mr. Eleazer Lord. Being called on to spend most of 1815 in Philadelphia, he took pains to make himself familiar with the workings of the Sunday-school system there in successful operation, and supplied himself with all documents and plans then obtainable" (p. 16). Mr. Lord, in his letter, (contained in Appendix C. of the same address), says: "Returning to New York towards the latter part of the summer, I resolved to call the attention of the

churches to the subject, and devoted the autumn and winter to this object" (p. 91).

It is a significant fact that while New York gained this aid through Mr. Lord of Philadelphia, the latter soon received a full return therefor, since the first suggestion of a national Sunday-school Union came from the New York Society. (*Sunday-School Magazine*, vol. 1, page 3): "It is now (1824) more than four years since the formation of a general Sunday-school Union in the United States has been an object very dear to many active Sunday-school workers. * * * The first public notice of this subject that we remember to have seen is contained in the Annual Report of the New York Sunday-School Union, published May, 1820."

In June, 1816, the Male Adult School Society of Philadelphia proper was formed to teach male adults to read, and to excite them to the study of the Scriptures. Two schools were organized, one in the Northern Liberties, the other in Southwark, 98 scholars belonging to the two schools. This association, April 10th, 1817, resolved to consider the expediency of forming a society for promoting the interests of Sunday and adult schools, and a committee was appointed to confer with the different Sunday and adult school societies in the suburbs to ascertain their views. In June, this committee reported at a general meeting, when a union society was formed. The Adult Association agreed to discontinue its schools, and change the character of the society. The members were to be divided into committees of four each, including a manager, and were to open schools for children in the most destitute parts of the city and suburbs, who should recite from the Bible, and from hymns. In November (1817), this society adopted the name, "The Auxiliary Evangelical Society of Philadelphia" (*Sunday-School Journal*, vol. 4, p. 96).

SUNDAY AND ADULT SCHOOL ASSOCIATION OF PHILADELPHIA.

On Thursday evening, May 13, 1817, the members of several of the Sunday and adult schools of Philadelphia assembled in

Mr. Gantley's school-room, for the purpose of forming a Union Society. It was "*Resolved, unanimously*, That it is expedient to form a Union Society, composed of the Sunday and adult school associations in the city and suburbs, on such principles as shall not effect the independence of individual societies." At a meeting held May 27th, a constitution was formally adopted.

THE OBJECT IN VIEW was to cultivate unity and Christian charity among those of different names; to ascertain the amount of gratuitous instruction in Sunday and adult schools; to promote their establishment in the city, and in the towns and villages of the country; to give more effect to Christian exertion in general, and to strengthen and encourage each other in the cause of the Redeemer (1st Report, p. 27); to obtain a general knowledge of all the improvements of the several schools, in order to the perfection of all; to produce the stimulus of mutual counsel and friendly exhortation, or, in the words of an apostle, "to consider one another to provoke unto love and good works;" to print suitable books at the most moderate expense; and to obtain communications from similar societies, encouraging to perseverance in the work of the Lord (1st Report, p. 4).

The reasons assigned showing the necessity for such a society apply with as much force now, viz., "The comparative fewness of Christians calls for all practicable and profitable union amongst themselves. Divide and conquer is the maxim of the great foe. Union and triumph be the motto of Christians." Forty-three schools were represented in the associations, of which two were in South Carolina and one in New Jersey. The number of children under instruction was 5,458 white, 200 colored; 157 white adults and 155 colored. The system of conducting schools, adopted and recommended, provided for four classes, viz.: (1). Those who read in the Testament. (2). Those who read indifferently. (3). Those who spell in two or more syllables. (4). Those in alphabet classes. The schools held two sessions a day. Children in the first class were to commit to memory a portion of the New Testament, and recite the same. In the afternoon Catechism recitations and answering

questions were the chief exercises. The sessions were varied only by reciting hymns and less reading. In the spelling classes, stress was laid upon the "attention to be given to religious instruction." Red and blue tickets were given as rewards.

Particular attention was bestowed upon behavior in school and in church, and for incorrect conduct, tickets were withheld. Teachers were required to be punctual, to visit absentees; to impress upon their scholars the necessity of "repentance toward God and faith in the Lord Jesus Christ;" to lead their respective divisions into church, and to sit with them during service. The superintendent was to call the roll, open the school with prayer, keep a record of attendance, names and residences of scholars, appoint teachers, and see that rules and regulations were observed. The penalties were: For a teacher absent at roll-call, a fine of twelve and a half cents; if unavoidably absent, he must provide a substitute, or pay twenty-five cents; for not reporting the absence of a scholar, twelve and a half cents. The superintendent's fines were double those of a teacher.

A monthly address to the children was recommended. The school books were: For the first class, the New Testament and Catechism; for the second class, the spelling-book and hymns; for the third class the Sunday-school spelling-book; for the fourth class, alphabet cards.

In two years the number of schools increased to 127, having 10,550 white and 660 colored children; 377 white and 716 colored adults. Schools were also reported from New Jersey, Pennsylvania, Ohio, Delaware, District of Columbia and South Carolina. These facts indicate the decidedly national character and aims of the Society.

At the Third Anniversary of the Philadelphia Sunday and Adult School Union, May 23d, 1820, Rev. Dr. Rice, of Virginia, moved the acceptance of the report, and made a speech, of which the following is an extract:

"The Sabbath-School Union. It is understood that Christians of many different denominations are invited to zealously co-operate in this labour of love. The ingenuity of Christian

benevolence is, in the present age, raising one platform after another on which charity may stand and gather around her disciples of various names, into whom she pours her own spirit, and whom she employs in her service. Bible societies first present themselves as illustrations of this remark, and next to them may be placed Sabbath-schools. It is delightful to witness the healing of those divisions which have so long been the reproach of the Christian name, and have so deeply injured the best interests of the Christian cause. The conjoined and harmonious efforts of different churches are fast wiping away the stain. We rejoice in these auspicious omens, and hope for still better things."

In the third year, with devout thanksgivings, the managers reported increasing prosperity, the number of schools being 227, and the scholars 19,481. Schools were reported from Indiana, Kentucky and Virginia, indicating the wide-spread influence of the Society. This report combats the erroneous idea that Sunday-schools are intended for the poor only.

It says: "Your brethren have witnessed with regret the prevalence of an erroneous sentiment respecting the principles of Sunday-schools. It is this: that they are intended only for the poor. This has arisen from an erroneous application of the principle of gratuitous instruction. These schools are intended as much for the affluent as the indigent. Their great object is religious instruction. It is therefore without money and without price." Special mention is made of a contribution of \$200 from The First Day or Sunday-School Society.

The Fourth Report (1820-1821) exhibits much enthusiasm in the Society's conduct of its work, and its zeal in availing itself of information from all sources, correspondence being had with kindred societies and workers in Canada, England, Scotland, Ireland, France, Holland, India, and even in West Africa. The welfare of the Indians of our own country is not forgotten. Record is made of schools organized throughout Pennsylvania, and of reports from nearly all sections. Auxiliaries in Massachusetts, New York and Maryland reported, indicating that the Society was beginning to be recognized as the head and centre of Sunday-school influence throughout the country.

The Fifth Report, speaking of the progress of the work, says: "This institution was indeed as a grain of mustard seed, and now it presents a refreshing shade to thousands." It records the following schools, viz.: In Massachusetts, 4; New York, 15; New Jersey, 17; Delaware, 16; Maryland, 18; Virginia and District of Columbia, 23; North Carolina, 1; South Carolina, 12, Kentucky, 6; Ohio, 2; Missouri, 1. In Philadelphia alone, 72 schools are reported, containing 754 teachers and 7,090 scholars.

In August, 1821, the Society employed Rev. W. C. Blair as missionary. He travelled about 2,500 miles, awakening and confirming a great degree of interest in the Sunday-school cause, visiting 35 schools, reviving 20, establishing 6 tract societies, 4 adult schools, and 61 Sunday-schools.

The Sixth and Seventh Reports indicate increasing prosperity. The latter has a list of 723 schools in connection with the Sunday and Adult School Union, the States of Connecticut, Rhode Island, Tennessee and Mississippi being added to those before reporting schools, the whole number of teachers being 7,300; scholars, 49,619. The seventh report notices schools in Great Britain, Ireland, France, Holland, Switzerland, India, Ceylon, New South Wales, Van Dieman's Land, the South Sea Islands, West and South Africa, Malta, Canada, Nova Scotia, Newfoundland, the West Indies, and Buenos Ayres, and estimates the number of Sunday-school scholars in the world as more than 1,000,000. It acknowledges the receipt of \$300 from the First Day or Sunday-School Society in Philadelphia, and \$50 from the New York Female Union Society, having 43 schools under its care, and becoming auxiliary; the whole receipts for the year being \$508 33.

The New York Male Union at this time, according to its Eighth Report, had 53 schools, with 532 teachers, and 3,489 scholars (*Sunday-School Magazine*, vol. 1, pp. 9, 31). Both these unions, forming, in 1827, the New York Sunday-School Union, had 96 schools, with an aggregate of 1,144 teachers and 7,482 scholars.

The London Sunday-School Union celebrated its twentieth anniversary on the 11th of May, 1824, reporting in Great Britain and Ireland 7,537 schools, with 74,614 teachers and 812,305 scholars (*Sunday-School Magazine*, vol. 1, p. 89).

This brings us to the year 1824, when on the 25th of May, in response to a very general call, representatives from various societies and States organized

THE AMERICAN SUNDAY-SCHOOL UNION.

We have already seen that four years before, the formation of a general Sunday-school union had been suggested in the Fourth Annual Report of the New York Sunday-School Union, published May, 1820, and had become an object very dear to many active Sunday-school teachers, a frequent topic of conversation, and a subject of prayer. The time had now fully come for its realization.

The history of the organization of this society is thus given in its First Annual Report: "After correspondence on the subject, a printed plan had been distributed for consideration, and the attendance of delegates from various and distant societies had been solicited, a meeting was held on the 11th of December, 1823, in the city of Philadelphia, when the expediency of forming a national society was determined on, and the whole subject was referred to the ensuing annual meeting of the Philadelphia Sunday and Adult School Union.

THE BASIS of the proposed union was, "no sacrifice of principle; no compromise of duty; no interference with the internal management of smaller associations; * * * all discordant elements must be banished, and union with Christ and union with each other form the basis of the American Sunday-School Union." The Eighth Report of the New York Sunday-School Union, before referred to, had urged, four years before, that the Sunday-school system would be greatly benefited by such a general union. * * * The vast amount of facts and information which would thus be embodied with precision and presented annually to the public, would afford a powerful and irresistible appeal to

their patronage and support. In addition to the strength and consequent superior efficacy of combined movements, there would be a great saving of expense." Other arguments were also urged by the friends of union. Some of these have been alluded to on a former page. It was asserted "through the various publications which a National Union will circulate, information will be extended, useful plans and pleasing facts reported, the general experience rendered available to individuals, mutual encouragements will excite each other to zeal, mutual prayers ascending to the throne of grace would bring down blessings from the God of love."

The necessity and expediency of forming a General Union being established, the inquiry was discussed

WHY LOCATE IT IN PHILADELPHIA?

Because "of the central situation of Pennsylvania in the Union, its close connection with the Western States, and from the fact that the Philadelphia Sunday and Adult School Union was the largest institution of the kind in our country.

"Three years ago it had auxiliary Unions in eleven different States, and the number has since greatly increased, as may be seen from the following table:

	Schools.	Teachers.	Scholars.	Total.
1818	43	556	5,973	6,526
1819	129	1,431	12,306	
1820	227	2,653	19,481	
1821	313	3,724	24,218	
1822	402	4,197	31,297	
1823	513	5,012	37,993	
1824	723	7,300	49,619	56,919

"So that when the American Sunday-School Union was organized the Philadelphia Sunday and Adult School Union had in connection with it nearly 57,000 teachers and scholars" (*Sunday-School Magazine*, vol. 1, p. 6.)

ORGANIZATION.

On the evening of the 25th of May, 1824, at the seventh annual meeting of the Sunday and Adult School Union, Alex-

ander Henry being in the chair, the following resolution was offered by Thomas Bradford, Esq., of Philadelphia, and seconded by Rev. Gardiner Spring, D.D., of New York, viz.:

"Whereas, The great and progressing increase of Sabbath-schools throughout our country, exerting a powerful and most beneficial influence over all classes of society, calls loudly for UNION and ORGANIZED ACTION; and the prosperity of this institution shows clearly the efficiency of such union; and, whereas, the Constitution of the AMERICAN SUNDAY-SCHOOL UNION has been approved by the Sunday and Adult School Union of Philadelphia, and other Unions, therefore,

"Resolved, That the Constitution of the AMERICAN SUNDAY-SCHOOL UNION be adopted."

On motion of Mr. Samuel J. Robbins, of the Episcopal Church of Philadelphia, the funds, books and property of the Sunday and Adult School Union was transferred to the American Sunday-School Union, officers and managers elected, and the organization was complete.

OBJECTS IN VIEW.

The objects of the Union were thus stated in the Preamble to the Constitution.—To concentrate the efforts of Sabbath-school societies in the different portions of our country, to strengthen the hands of the friends of pious instruction on the Lord's day, to disseminate useful information, circulate moral and religious publications in every part of the land, and to endeavor to plant a Sunday-school wherever there is a population, the Philadelphia Sunday and Adult School Union, and such other similar societies as may unite with it, do hereby associate under the title of THE AMERICAN SUNDAY-SCHOOL UNION.

It was not proposed to relieve parents of the solemn responsibility to train up their children. "It is not the office of the Sabbath-school teacher to do the work which belongs to the parents of his pupils, though he may assist them. We have no wish to relieve parents of their awful charge. We rather wish that they may feel loaded with a burden which, as long as they live, they cannot lay upon another."

THE WORK TO BE DONE.

The population of the country, when the Society commenced its existence, was supposed to be about 10,000,000. Of this number it was estimated that 2,813,750 were between the ages of four and sixteen years. If only two-thirds of these were proper subjects of Sunday-school instruction, we should have in our country 1,875,183 children and youth, besides large numbers of adults, who ought to be in Sunday-schools. The average attendance in each of the 723 schools auxiliary to the American Sunday-School Union in June, 1824, was less than 70.

The calculation was made that to meet the then wants of the country, without taking into account the growth of population, would require 26,798 schools; and that, if five missionaries were employed in each of the twenty-four States, it would occupy them several years to accomplish the work. And the managers conceived that the *breadth of the work to be done* was described, and their *commission to do it* was derived from God's words, "Gather the people together, men and women and children, and the stranger that is within thy gates, that they may hear, and that they may learn and fear the Lord your God, and observe to do all the words of his law; and that their children, which have not known anything, may hear and learn to fear the Lord your God, as long as ye live." The benevolent purpose of the Society, "while chiefly respecting the rising generation, comprehended the best interests, not of one, but of every rank and class—men and women and children—within our gates, within a field of labor extending from Florida to Michigan, and from ocean to ocean."

In the First Report, from which the above is quoted, they state the number of auxiliaries of the Society as 321, and schools connected, 1,150, with 11,295 teachers, and 82,697 scholars. In reviewing their work for the year, they speak of schools as existing in all of the States, and in the territory of Florida and the District of Columbia; and of auxiliary State Unions organized, the first in New Hampshire, by Rev. Gardiner Spring, D.D., of New York, as the representative of the

Board, and the second in Connecticut, and of a general Sunday-School Union for Missouri and Illinois. They estimate the number who became hopefully pious during their connection with auxiliary schools at 1,000 teachers and 2,000 scholars, and the whole number of Sunday-school scholars in the United States at 127,000; and passing beyond the United States, they mark the progress of the Sunday-school enterprise in British America, the West India Islands, South America, Europe, Asia, Africa, Australia and Polynesia, and estimate the Sunday scholars of the world at more than 1,000,000. They also recognize the Sunday-school concert for prayer as already existing in different parts of the country.

At the first anniversary, the President of the Society, Alexander Henry, presided; prayer was offered by Rev. Joshua T. Russell, of the Presbyterian church, Newark. The First Annual Report was read by Rev. Gregory T. Bedell, of the Episcopal Church, Philadelphia, and resolutions were offered and seconded, and addresses made by Rev. J. S. Christmas, of the Presbyterian Church, Montreal, Rev. James Keyte, of the Methodist Episcopal Church, St. Louis, Peter Hames, Esq., of the city of New York, Rev. William Staughton, D.D., of the Baptist Church, President of Columbia College, Washington city, Rev. Joseph Holdich, of the Methodist Episcopal Church, Philadelphia, Rev. Howard Malcom, of the Baptist Church, Hudson, N. Y., Rev. John Breckenridge, of the Presbyterian Church, Lexington, Kentucky, and Timothy Dwight Williams, Esq., of the Congregational Church, New Haven, Connecticut.

It is pleasing to mark here the inauguration of the Society under the auspices of distinguished men of different sections and denominations—a union ever so maintained. One of these, Rev. Howard Malcom, soon after became a missionary of the Society, as also Rev. Thomas B. Sargent, of the Methodist Episcopal Church.

Having referred to the

EMPLOYMENT OF SUNDAY SCHOOL MISSIONARIES,
as inaugurated by the Philadelphia Sunday and Adult School Union in the year 1821-1822, "to travel into various parts of the country to visit Sunday-schools, revive those which were languishing, and to organize new schools;" and to the extent and success of the labors of Rev. W. C. Blair, the first missionary, it is proper to add that that Society "continued to employ them at subsequent periods with considerable success;" and that the Managers of the American Sunday-School Union, from the beginning, expressed their "desire to continue the use of those means which were so successfully used by their predecessors in building up the Sunday-school cause, and to employ several more missionaries immediately, at least one in every State, and that that number would be entirely inadequate."

The original officers of the Society were:

PRESIDENT.

ALEXANDER HENRY.

VICE-PRESIDENTS.

THOMAS LATIMER, <i>Philadelphia.</i>	CHARLES FENTON MERCER, <i>Virginia.</i>
JOSEPH L. INGLIS, "	JAMES BROWNLEE, <i>South Carolina.</i>
PETER HUMES, <i>New York City.</i>	DAVID L. MORRILL, <i>New Hampshire.</i>
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JOHN D. GEORGE, "	JOSEPH NAGLEE, "
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E. W. SEELY, "	JOHN C. PECHIN, "
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ITS PLEA FOR THE FUTURE.

The population of this country is even now increasing more rapidly than its Sunday-schools. The calls for new missionaries and needed help, were never more urgent than to-day. This work may be made to tell in yet larger results for eternity. God's blessing upon it is every year more manifest. The field widens. Souls are perishing, for Satan is not idle. They may be saved, for God's word is sure. The Society, with its fifty-two years of experience, with its knowledge of ways and means and men, and with all its complete arrangements for prosecuting the work, may be made a yet grander instrument for saving future America to Christ.

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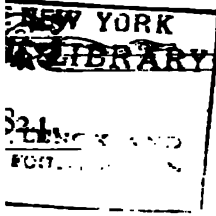
POINTS TO BE REMEMBERED.

1. The American Sunday-School Union aims to unite all the people in the study of God's word, especially to reach those unreached by ordinary church agencies, and to lead them all to follow Christ.

2. It leaves them to choose that church connection which they deem best.

3. It has organized an average of 1226 Sunday-schools a year, or over three per day, for every day of the past fifty-two years, and has reached and aided about 5,000,000 of Sabbath-school scholars.

JULY 04



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THE

FIFTY-THIRD

ANNUAL REPORT

OF THE

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PUBLISHED FOR GRATUITOUS CIRCULATION.

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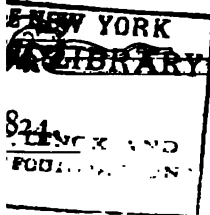
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PUBLISHED FOR GRATUITOUS CIRCULATION.

PHILADELPHIA:

No. 1122 CHESTNUT STREET.

ANNIVERSARY AT ST. LOUIS.

A NEW DEPARTURE.

THE AMERICAN SUNDAY-SCHOOL UNION held the Fifty-third Anniversary of the Society in the Walnut Street Presbyterian Church of St. Louis, Mo., on the evening of May 16, 1877.

THE WEST STRONGLY ENDORSES THE SOCIETY'S WORK.

Vice-President P. G. GILLETTE, LL.D. (Methodist), on taking the chair, said: On the Fifty-third Anniversary of the American Sunday-School Union, the first time that the anniversary of this Union has been held west of the Allegheny Mountains, to-night the mother comes to greet her children and her grandchildren, for this glorious American Sunday-School Union has been the mother of Sabbath-schools—I think the mother of numerous, almost innumerable churches, now pointing their spires to heaven from this great Mississippi valley.

The Rev. S. J. NICCOLLS, D.D. (Presbyterian), testified that the Sunday-School Union has been one of the chief (if not the leading) agents in promoting the study of the Bible in this land. With this sole object in view, its missionaries have gone into waste places where ignorance and vice prevailed, and their work has been to many a community, where the fountains of life were cursed, what the cruse of salt cast by the hand of Elisha was to the fountain of Jericho. The history of the Society is indeed a glorious one, and full of encouragement to the Church of Jesus Christ. Is its work done, its mission accomplished, and the organization ready to die? The life of a society organized for work is conditional upon two things: first, upon its ability to do the work for which it was organized; second, upon the need existing for it. The first of these questions is completely answered so far as regards this Society by the history of the past. The second seems to me to be the main one which we should press home upon the consciences of God's people with the most impressive and emphatic affirmation. The work is not yet done; the boundaries of its usefulness are something far beyond our vision.

The Rev. H. D. GANSE, D.D. (Presbyterian), declared, the time shall never come when children shall be born into this nation who shall not need the light of God's truth and the renewing power of God's grace. And while that shall be true, there shall be need of the work of the American Sunday-School Union. In order to bring new settlers of different views together in the Sunday-school work, Dr. Ganse asserted: *You shall need somebody to inspire these men for their work; some wise, earnest man, who shall go from point to point and put the idea into minds which have not had it, and show them the methods with which they are not familiar.*

The Rev. C. L. GOODELL, D.D. (Congregationalist), thought it a high compliment that in this swift and changing American life a Society like this has endured the strains and tests of fifty-three years, and is stronger than ever,

THE

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ANNUAL REPORT

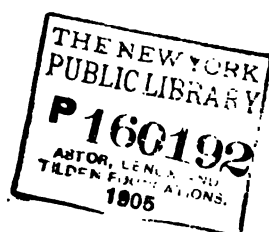
OF THE

American Sunday-School Union,

MAY, 1877.

PHILADELPHIA:
AMERICAN SUNDAY-SCHOOL UNION,
No. 1122 CHESTNUT STREET.

C. S. S.



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OF
The American Sunday-School Union,
1877-1878.

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FIFTY-THIRD ANNUAL REPORT.

THE American Sunday-School Union, Christian and patriotic alike in name, sphere and scope, principles, purposes, and work, hails with gratitude and joy the advent of the Second Centennial era of the nation's vigorous life and union; and thankfully reviewing the past, addresses itself anew to its part in giving to the nation's children and youth that Bible instruction which alone can fit them to be worthy citizens of the Great Republic and of the Heavenly Jerusalem.

It also congratulates itself in being permitted to commemorate its Fifty-third Anniversary in the great city "that dwelleth upon many waters, abundant in treasures," the metropolis of a vast region, which, when this Society began its career, was just beginning its development, aided so largely and essentially by the planting of thousands of our Bible schools.*

During the past year, the American Sunday-School Union has been brought under new obligations to render grateful praises to Divine Providence and Grace; also to thank numerous friends and helpers for many favors. Special mention is due to the AMERICAN BIBLE SOCIETY for generous supplies for missionary distribution; to pastors and churches, Sunday-schools, and their officers and associations, and to other liberal donors, for the means of prosecuting the work; to conductors of the press, for diffusing intelligence respecting it; to managers of public conveyances, for facilities in accomplishing it; and to public speakers and writers for their advocacy. May the consciousness of freely serving a benevolent and beneficent cause be their satisfying reward!

* The Anniversary was held in St. Louis, Mo.

The Society is again called to lament the loss of many associates and benefactors whose memory is precious, and who are among the precious dead whose works do follow them. They put upon their obituary record the names of Hon. Emory Washburn, Cambridge, Mass.; Hon. Henry W. Green, Trenton, N. J., and Hon. Walter H. Lowrie, Meadville, Pa., Vice Presidents; and of D. M. Alter, for sixteen years their faithful missionary in Indiana, Arkansas, and Illinois.

REPORT OF THE COMMITTEE OF PUBLICATION.

Twelve books have been added to the catalogue during the past year, of which ten were original works, and two reprints. Among the original publications favorably received are, "Washington and '76;" "Two Hundred Years Ago; or, Life in New Sweden;" and the "Three Girls of the Revolution," illustrating important periods in American history.

The "Grand Cheap Library, No. 1," proved so successful that we were induced to arrange another collection, similar in form, but embracing fifty entirely different books. The *Second Series* will, we trust, be equally popular, and be favored with a still larger circulation.

The new singing-book, "Calvary Songs," has met with a very favorable reception, and is being largely introduced into the most successful Sunday-schools, and *The Scholar's Hand-Books* have become an indispensable help in the thorough study of the International Lessons.

PERIODICALS.

The Society now issues nine periodicals. Of the nine, one is a semi-monthly—THE CHILD'S WORLD; five are monthlies—THE SUNDAY-SCHOOL WORLD, THE ADVANCED LESSON PAPER, THE INTERMEDIATE LESSON PAPER, THE PRIMARY LESSON PAPER, and THE SUNDAY-SCHOOL MISSIONARY, and three are quarterlies—THE LARGE REVIEW CHART, THE SUPERINTENDENTS' REVIEW PAPER, and THE TEACHERS' AND SCHOLARS' REVIEW PAPER. In THE SUNDAY-SCHOOL WORLD, the Rev.

Dr. John Hall has continued his explanations on the International Series of Lessons, and Mrs. Alice W. Knox her special helps for primary class teachers, with apparently increasing satisfaction. Illustrations of Bible Truth for the Young, by the Rev. Dr. Newton; Sketches of Uniform Lessons, Methods of Teaching, and Special Helps for Scholars, by the Rev. Edwin W. Rice, and the varied original contributions by the most distinguished writers on Sunday-school topics in America, have, as heretofore, found an appropriate place in our periodicals. The first periodical designed to aid in providing better teachers and better lessons for Sunday-schools published in this country, was issued by *The American Sunday-School Union* over fifty years ago. Though the paper was ably edited, and had no competitor in the whole country, it attained an aggregate yearly circulation of only about 36,000. An aggregate circulation of our periodicals for the past year of over seven and a quarter millions, indicates not only that the field is enlarging, but also that the study of the Divine Word is increasing, and that the Sunday-school cause has grown to such a magnitude as to be among the foremost agencies in advancing the Church of Christ on earth.

GENERAL SUMMARY OF MISSIONARY WORK

BY DEPARTMENTS, FROM MARCH 1, 1876, TO MARCH 1, 1877.

	Schools Organized.			Schools Aided.			Addresses Delivered.	Bibles Distributed.	Testaments Distributed.	Families Visited.
	Schools.	Teachers.	Scholars.	Schools.	Teachers.	Scholars.				
Northwest.....	255	1,119	7,652	808	3,117	28,044	1,252	678	1,888	3,591
Southwest.....	259	1,281	10,826	541	2,810	27,309	839	619	1,487	1,984
Michigan.....	79	320	1,776	275	636	4,743	393	33	325	410
South.....	378	1,952	16,337	624	3,489	30,581	952	274	1,969	2,313
Pacific Coast.....	23	116	1,040	54	99	1,440	168	182	235	176
Pennsylvania.....	34	205	1,183	220	1,890	15,303	325	109	332	935
New Jersey.....	21	110	1,065	169	1,201	13,800	88	40	50	556
Ohio and Indiana.....	6	36	165	5	72	855	211	25	120	.....
New England.....	23	93	635	72	927	7,514	75	.....	.....	1,447
Kansas.....	50	218	1,505	161	1,632	9,891	202	110	125	622
	1,127	5,450	42,184	2,929	15,273	139,483	4,505	2,070	6,531	12,064

We have distributed in Virginia from the home office 25 Bibles and 100 Testaments, making the total number of Bibles and Testaments distributed during the past year, 8,726.

This general summary is made up from the monthly reports of all the missionaries as returned to the Secretary at Philadelphia, and these are also classified and combined in the summaries of the several departments, the aggregates of which are presented above. This year we do not give the *statistics* of each missionary's work in their several reports, but refer the reader for them to the summaries.

NEW ENGLAND

Nelson Kingsbury, Secretary, reports as follows: Rev. S. H. Record, who has been an active and efficient missionary for the last thirteen years, has prosecuted his labors during the past year in four States, viz., Maine, New Hampshire, Massachusetts and Rhode Island.

The aggregate of his work for thirteen years is as follows: 257 schools organized, embracing 9,423 teachers and scholars; 1,949 schools visited and aided, containing 183,939 members; 17,050 families visited, and 1,817 sermons and addresses delivered.

As an evidence of the necessity of Sunday-school missionary labor in New England, Mr. Record's experiences during the last year furnish conclusive proof. He reports that in a trip through eight counties of Maine and New Hampshire, he organized from one to four schools in each; and that these schools by no means supplied all of the wants of the towns in which they were located. It was found that from one to four, and sometimes six, schools were needed in almost every town passed through. In several instances, regularly organized churches were found without any preaching or Sunday-school. Where spiritual life enough was found in any of the members to respond to the urgent appeal, "Go work in my vineyard," a school was organized. Two such church schools were organized—one in Maine, the other in New Hampshire. The one in Maine was in a few weeks followed by an awaken-

ing, and several hopeful conversions were reported. Some large towns were found, having from sixteen to twenty-eight school districts, in which there were seldom more than two Sunday-schools, and usually not more than one; and not more than one-fourth of the children were in the schools.

In the first year of Mr. Record's service as a missionary of the American Sunday-School Union, he organized a school in a place where one of the prominent men declared that a Sunday-school could not be made to live, and said he would give fifty dollars if it lived six weeks. It *did* live, however, and two churches have been the outgrowth of it.

In visits to schools organized in previous years, Mr. R. was greatly encouraged by the marked progress which had followed his labors. When these schools were started, it was seldom that a grown-up boy or young man would identify himself with them. On the contrary, it was a weekly occurrence to see these young men with dog and gun and fishing tackle, or to meet them in their drunken brawls on their return from their grog-shops. Now, in every school is found a Bible class of young men, as well as of young women, the identical boys and girls who composed these schools at the start. Many of them, indeed, are now devoted, active, and efficient Christians, and some of them teachers and superintendents in these schools.

Could the friends and supporters of this work but look in upon some of these Bible schools, and be able to appreciate, as the missionary can, the striking contrast between the *then* and the *now*, they would feel that their pecuniary aid to this cause had been, in the highest and truest sense, a "*paying investment*."

Mr. Leonard W. Parish left our service in the early spring to resume his chosen profession of teaching. He was a devoted and zealous worker, and his retirement was the cause of deep regret.

Mr. George H. Wattles entered the service of the Society in September, to work in co-operation with the Connecticut Sunday-School Teachers' Association (of which he is secretary) in the prosecution of missionary work in that State. He has been

actively engaged during the winter months in visiting and aiding schools, and in preliminary work for the spring campaign, having visited 14 schools, with 421 teachers and 3,438 scholars.

Notwithstanding the continued depression in business, which has deeply affected New England, the receipts from this field have been larger than those of the previous year; and we note with great satisfaction that the donations were never more cheerfully made, and the work of the Society apparently never more highly appreciated, for which we render devout thanks to our Heavenly Father

NEW YORK.

F. H. WISEWELL, SECRETARY.

For more than forty years, almost without interruption, some of the churches here have provided regular support for the missionary work of the American Sunday-school Union. Throughout the State, as well in villages and country districts as in the metropolis and larger cities, Christian people of the past and present generation have been quick to appreciate successive steps of progress in Sunday-school ideas, and commendably prompt at putting right principles into practice. Early recognition was thus naturally given to the fact that Sunday-school work in *home neighborhoods* should not be left to a general Christian agency when the local churches are able to care for it. The churches of the Empire State generally have acknowledged this obligation, and, so far as possible, have taken measures for the religious instruction of children whose homes are within actual reach. A close oversight of local work by the churches themselves is exactly in line with the purpose and spirit of the American Sunday-School Union. It also leaves the Society measurably free to expend its energies upon newer and needier fields, and so do a work for the churches which they in their individual capacities cannot reach.

We have been permitted to be the almoners of many noble benefactions from individuals. Such gifts have come to us freighted with the benediction of believing prayer, and with such

expressions of interest in our work and sympathy for it, as make the aid bestowed of twofold value. In enclosing her annual gift of four hundred dollars (the same amount having been received from the same source regularly for thirteen years), 'a generous lady donor speaks of the stringency of the times in the following courageous and Christian way :

"I believe we are all much poorer than we have been, but we must not begin in our retrenchment with the gracious Giver of all that we possess. We can all afford to do with less personally and not suffer, for, as a general thing, we are a profuse and luxurious people, and it will not harm us to be more prudent and self-denying. I hope that not only the dear Sunday-school cause, but also all the other trusts that our Heavenly Father has given to His people, may be well sustained."

Other and smaller gifts have been accompanied with the same encouraging spirit of loyalty and devotion to the Lord's cause. The message, "Not much, but with all my heart," has made the gift of a single dollar seem big with blessings. May the Lord continue His manifest care over our work, making it increasingly useful, and yet more worthy of the friends He has raised up for it !

NEW JERSEY.

J. K. F. Stites says :

A number of new schools have been organized in destitute places, into which have been gathered many ignorant ones, who are now, for the first time, receiving religious instructions. These schools are, in some instances, transforming entire neighborhoods. In one locality where, some time since, I organized a school in a small dwelling-house, the numbers have increased to such an extent that the building has become entirely too small for its purposes, and steps have been taken for the erection of a new chapel for the school and other religious services. Besides these new organizations, I have aided, in various ways, many other schools by visitations, donations of Bibles, Testaments, library books, papers, &c. There have been reported during the year 246 hopeful conversions.

PENNSYLVANIA.

MISSIONARIES.	Schools organized.	Teachers.	Scholars.	Schools visited and aided.	Teachers.	Scholars.	Sermons and addresses.	Bibles distributed.	Testaments distributed.	Families visited.
J. B. Banghman.....	6	38	187	82	209	1,342	63		62	225
R. Crittenden.....	14	892	516	62	498	3,839	131	56	80	240
C. Reimensnyder.....	14	85	480	76	1,183	10,122	131	53	190	470
	34	205	1,183	220	1,890	15,303	325	109	332	935

Rev. R. Crittenden writes of:

1. **RESULTS.**—The spiritual results of our work in Northern Central Pennsylvania during the past year, so far as we are able to judge, greatly exceed those of any previous year. The blessing of God upon our united Sunday-school effort has been so manifest, that Christian people of every name gratefully recognize the fact. Near the beginning of the past year, circulars calling for statistical and other information were addressed to pastors and superintendents. From the returns now in my hands there appear some cheering facts. Here is a sample. In Lycoming, Centre, Clearfield, and Clinton counties, 91 Sabbath-schools, not including those of county towns, report 1019 of their members added to churches during the year.

2. **WINTER WORK.**—Notwithstanding the extreme severity of the past winter, a very marked advance has been made in efforts to continue regular Bible study during this season, which covers nearly one-half the year in this northerly, mountainous region. More Bible classes and more new schools have been organized in destitute communities, and successfully carried through the winter, than ever before. A few years ago, the organization of new schools in winter was rarely if ever thought of in this section. Nearly one-half of all our Sabbath-schools, union and denominational, are still closed six months each year. We are approaching a better condition of things.

3. **THE WORK YET TO BE DONE.**—In four counties, Lycoming, Centre, Clearfield and Clinton, where the facts have been carefully gathered, there are 498 Sabbath-schools, having a total membership of 38,000. From the remainder of the population deduct one-third for those who are not in circumstances to attend Sabbath-school, and we have at the present time in these four counties not less than 25,000 persons in circumstances to attend that never engage in the study of God's word in the Bible-school on the Lord's day.

Rev. C. Reimensnyder says :

My field embraces Lancaster, Dauphin, Lebanon, Schuylkill and Berks counties.

Among the causes which have retarded the progress of the Sunday-school work in a portion of my field, is the want of a proper regard for the sanctity of the Sabbath. Many persons connected with the churches in the rural districts, who attend divine service in the morning, spend the remainder of the day in social visiting, and this keeps many of the young people from Sunday-school. And then, too, some of the old members of churches continue to be more or less opposed to Sunday-schools. If it were not for this, schools could be organized in connection with a number of country churches, where they do not exist. Ministers and people are unwilling to give offence to these old members, and hence the work of organization is delayed.

Another hindrance is the fact that the schools organized in connection with some of these churches during the last few years are very defective in several respects. They have no library books, no lesson papers, and no periodicals for teachers and scholars. Teachers are, with few exceptions, poorly educated, and little instruction is imparted. If these schools could be made more educational and attractive by the introduction of such helps, many more new schools could soon be established.

The objection now often made against Sunday-schools by many is that among the books of the libraries are *works of fiction*. They regard all such works as immoral and unchristian, not discriminating between good and bad.

There are, on the other hand, several facts of a hopeful and encouraging character, showing improvement in regard to each of the obstacles referred to.

Another encouraging fact is that more schools are continued during the whole year. Now and then an earnest Sunday-school superintendent or teacher is willing to make the effort, and it seldom fails of success.

J. B. Baughman writes :

The work needs constant care to keep it alive and moving. We find many destitute families in these mountains. We have, however, many things to encourage us. We find those who say, if it were not for the Sunday-school, I would be ignorant of my duty to God. Others have told me that all

their hope of eternal salvation is due to the Sunday-school. In some schools nearly all the teachers were led to become followers of Christ. A superintendent from Franklin county wrote to me recently, that many of the members of the Sunday-school were savingly led to Christ, and says "God is blessing us greatly."

Children who are taught to obey God's commands in the Sunday-school, in many instances have become instrumental in leading their parents to Christ.

In visiting public schools, in company with the superintendent of public schools, I asked him, "Please tell us whether you find any difference between the children attending Sunday-schools and those who do not attend." "Yes, a very great difference; the Sunday-school scholars are more mannerly, more prompt, more studious, and improve much faster."

A goodly number of country schools are now kept open which had closed in the extremely cold winter season. Much improvement has been made in studying God's Word and in teaching.

In one school in York county, from 1,000 to 1,500 Bible verses are committed to memory every week. In another school, 14,677 verses have been committed to memory in six months. There are very few schools that are not using the International Lessons.

OHIO AND INDIANA.

Rev. B. W. Chidlaw, Superintendent, reports:

At the Anniversary of the American Sunday School Union, held in Philadelphia last May, the key-note of the eloquent address of Sir Charles Reed, M. P., "Go lower and strike higher," gave your missionary a new inspiration and clear direction in the discharge of duty. By direct and indirect labors God has helped me to "go lower" and "strike higher," so that many new Sunday-schools have been organized, those that were feeble and languishing have been revived and strengthened.

Our county and township Sunday-school conventions, when properly conducted, are agencies of great usefulness, both in extending and improving the Sunday-school work. During the past year I have attended many such meetings, held in various sections of my wide field. Here we learn the condition of the

schools, the distinctions existing, and devise ways and means to plant the Sunday-school banner in these waste places. Frequently aggressive measures are adopted that result in much good. To secure the services of godly, intelligent and earnest Christians in these volunteer labors, is to them a means of spiritual growth, and an opportunity of serving the Lord Christ where their efforts are much needed. Some of these conventions, holding sessions for two or three days, are devoted to institute work, thus elevating the standard of Sunday-school teaching.

In our large towns and villages, when I endeavor to present the claims of the society, we hold union Sunday-school meetings, made up of several schools with parents and teachers. These occasions secure large and interested audiences, that hear from our lips the messages of grace, and of encouragement to seek and to serve the Lord Jesus Christ.

FRUIT GATHERED.

Last autumn, in a Union Sunday-school in Whitewater township, Hamilton county, Ohio, four miles from any church, a blessed work of grace was enjoyed. I spent nearly a week in the midst of the work, and was glad when I "saw the grace of God" in the hopeful conversion of over twenty parents and children. This union school I organized years ago. A few faithful Christians from an adjoining neighborhood sustained it, and now, after the toil and discouragements of seed-sowing, came the harvest, in which we all greatly rejoiced.

THE SUNDAY-SCHOOL AT THE REFORM SCHOOL OF OHIO.

This State Reformatory for Boys, located near Lancaster, I frequently visit, and have precious opportunities of laboring for the spiritual good of its six hundred inmates. Some time ago, we introduced the International Lessons, prepared by the American Sunday-School Union, and ever since the Sunday-school has been very interesting and useful. During their outside life, most of these boys enjoyed but few advantages for wholesome control and religious instruction. Here they are in

a safe good home, and not in a gloomy prison, with the advantages of an industrial, intellectual and religious education. This great family of boys is divided into nine households, of from fifty to sixty-five each. These families constitute as many Sunday-schools, in charge of their "Elder Brother" (officer), and hold a session for an hour-and-a-half each Sunday morning. The scholars are expected to commit the text of the lesson, and study it carefully. In this way they are encouraged and assisted by the officers. At 11 A. M., all the boys assemble in the chapel, the school is opened with responsive Bible reading, singing and prayer. Then the lesson is recited from memory. At least one half the boys are prepared, and repeat the lesson with great accuracy and distinct articulation. Then follows a review, in which they show the results of the study of the lesson.

A few weeks ago, a committee of the Ohio Legislature visited the institution and spent a Sabbath there. Several of these gentlemen were experienced Sunday-school workers, and after seeing and hearing the school, pronounced it one of the best they ever visited, in the order and attention which prevailed, the ability of the scholars to recite the lesson from memory, and in answering questions on the text.

The effects of this interest and attention to the study of the Holy Scriptures by the boys, are seen in their moral and religious improvement, and it forms one of the most efficient and reliable agencies in their hopeful reformation.

The Sunday-school is a welcome and appreciated factor, in working out the true reformation and preparation of these wards of the commonwealth, for the work of life and the awards of eternity.

The past year is the fortieth of my services as missionary of the American Sunday-School Union. In sight of my sixty-sixth mile-stone in the journey of life, cheered in my labors by the hearty confidence of the Society, the generous support of my esteemed patron, E. S. Jaffray, Esq., of New York, and the help of God, I have entered upon another year of Christian

work in behalf of the religious education and the personal salvation of the youth of our beloved country.

MICHIGAN.

REV. THOMAS WRIGHT, *Superintendent.*

MISSIONARIES.	Schools organized.	Teachers.	Scholars.	Schools visited and aided.	Teachers.	Scholars.	Sermons and addresses.	Bibles Distributed.	Testaments Distributed.	Families visited.
H. Densmore.....	23	92	521	88	144	1,078	88	17	86	73
E. S. Ingersoll.....	27	106	528	96	337	2,802	203		80	290
A. B. Seaman, 4 mos.....	6	29	122	5	16	89	14		17	15
A. Upson.....	16	62	398	70	117	637	71		67	62
Thos. Wright, Supt.....	7	31	207	16	22	137	17	16	75	
	79	320	1,776	275	636	4,743	393	33	325	440

The settlement of the north woods of Michigan goes on apace. In one of our missionary fields alone about 130,000 acres have already been settled as homesteads. Others, in better circumstances, purchase from the immense tracts of land owned by the railroad companies. The settlers that come to stay are, for the most part, intelligent and industrious, who are determined to act on the principle of "making the place, and not leaving the place to make them." The struggle is a severe one with many who are obliged to eke out their scanty living by seeking work away from home, often carrying their families supplies for miles on a hand-sled, in a canoe, or on their backs. But such a hardy population is just the material out of which to make good citizens and a thrifty commonwealth. They take naturally to whatever will improve their condition. By timely efforts at the outset the Sunday-school missionary may reach each of these new settlements while in a forming state, and secure for it a controlling Christian influence.

Mr. Upson has continued to search out new places, hitherto untrod by the missionary, and laid in them the foundations of Christian communities. In reviewing the quarter-century of his eventful work, father Upson says:

In 1851 I commenced laboring as a missionary of the American Sunday-School Union. In these 25 years I have organized

or visited and aided 1930 Sunday-schools, containing 85,443 scholars. To the needy among these schools has been given \$1972 in books and papers, and the destitute have been supplied with the Scriptures. In doing this work I have travelled over 77,000 miles with a horse. The good seed has not been sown in vain. Take one or two examples. Coming in sight of a log school-house, I saw two boys chopping by the wayside, and asked them if they had any preaching there? "No, sir," was the reply. "Did you ever have a Sunday-school?" "No, sir. They never thought of such a thing." I then requested the boys to notify every family in the settlement that I would be there on a given Sabbath and address the people. When the time came we had a house full and overflowing. The Sunday-school was organized, and a revival of religion followed. The superintendent said to me, some months after, "You don't know what the Sunday-school has done for that community. A large portion of the people have become Christians, and now a new church has been built in place of the old log school-house." Of late my field has reached 200 miles from home among the homestead settlers of the north woods. On visiting the families, I found them sadly destitute of the Scriptures; while one old lady, who loved the Saviour, had brought her Bible with her, others, who cared only for the things of this life, left theirs behind when they came into the woods. But when severe sickness visited the settlement, and ten of the children were removed by death, parents were aroused to consider the interests that lie beyond the grave. Not only did the Sunday-school that was there organized prosper, but measures were taken to secure the occasional preaching of the word. The Sunday-school missionary did not forget to forward a package of Testaments for the supply of the destitute, and the express company made no charge for sending them.

E. S. Ingersoll says:

My field, the Grand Traverse region, includes a new but promising portion of the State. It is fast becoming peopled with enterprising settlers, and the Sunday-school missionary is most heartily welcomed among them. Their 178 school-houses, of which 69 are frame, and 109 are log buildings, stand ready to receive him.

During the year I have travelled 1246 miles on foot. In the month of May I canvassed Kalkasca county, visiting every settlement and nearly every family, and organized eleven schools. In one of the settlements, where the people appeared to be get-

ting along well in temporal things, while I found some anxious for a Union Sunday-school, others were totally indifferent, and others preferred a denominational school. Finally a public meeting was held and a Sunday-school organized on the Union plan. An elderly lady was chosen superintendent. They had no money. A maple sugar party was proposed, as this was an article of manufacture among them. But who would buy the sugar? When the missionary volunteered to invest, success was assured; almost the entire community enlisted with the boys and girls in bringing in the sweet product of the maple, which, added to a donation from the American Sunday-School Union, furnished the supplies of books and papers needed. The superintendent reports an increased interest in the school, several conversions, and a church organized. Another district has just finished a good frame school-house, and a public school was to commence on Monday. We held a meeting there on the Sabbath, and organized a Bible-school, electing for superintendent the only professing Christian in the community. His report now says, "there are ten hopeful conversions."

Another neighborhood was found without even one professor of religion. The settlement was five years old, had a public school, but never a religious meeting. The people had a great fondness for dancing. A Sunday-school was organized, and it has had a good attendance the whole time.

Henry Densmore writes:

In reviewing the work of the past year I find many bright spots. I have been able to organize many new schools. A large number of families were visited to enlist the interest of the people. The destitute were supplied with the Scriptures. Three schools were organized in one township where there was not a praying man or woman to be found, though several had once "belonged to the church" before coming here. One of these said, "I have been so long in the woods without religious privileges, that I have lost my first love." Another, "We have been here six years, and have not heard a sermon in the whole time." But when we gathered these families into the Sunday-school, it seemed to "turn their hearts back again," and they were glad to enjoy once more the privileges of prayer and praise. There have since been organized two churches in this township, and three times I have been called upon to supply the schools with Bibles and Testaments. The secretary of one of them said, "There is more Bible-reading here now in one day than there was in a whole year before the Sunday-school was started."

The people in another settlement, having nothing else to interest them, had taken to dancing. The entertainments which brought them together in this way were rough and demoralizing. It required but little argument to convince them that there was no abiding good in such practices ; and they were glad to accept the Sunday-school for a change. As the people were all poor, the missionary told them he would double any amount they might raise for the expenses of the school. When one man said, "He didn't know where the money would come from," another replied, "If it was for a dance it would come, some way." So they started a subscription, and raised \$7 50. The \$15 thus secured furnished them with everything needed for the time. We had to go outside the settlement for a superintendent, but the fiddler was chosen chorister, his sister secretary, and other ball-goers for librarian and treasurer. I got a minister to go and preach for them occasionally ; a revival started, and almost the entire settlement was converted. When on a visit to them since, I found all deeply interested in "the old, old story of Jesus and his love." The fiddler said, "You have no idea how low we had got, and I was the ringleader." When another replied, "You could not be more wicked than the rest of us, only because you knew more, for we were all as wicked as we knew how to be." But now the time past of their lives suffices them to have walked in revelling, and they are endeavoring to put on the Lord Jesus Christ, and to seek those things which are above.

NORTHWESTERN DEPARTMENT.

F. G. ENSIGN, *Superintendent.*

MISSIONARIES.	Schools organized.	Teachers.	Scholars.	Schools visited and aided.	Teachers.	Scholars.	Sermons and addresses.	Bibles distributed.	Testaments distributed.	Families visited.
D. M. Alter.....	13	61	514	47	233	2,110	76	34	357	349
C. S. Billings.....	23	124	790	40	124	1,190	86	85	11	42
W. S. Bell.....	14	45	365	58			91	45	27	143
A. W. Corey.....	9	51	370	6	43	225			69	
F. G. Ensign, sup't.....				36	560	7,540	84	100	250	
W. Gunderson.....	19	63	516	83	249	2,215	181	132	235	62
I. P. Gage.....	23	105	587	116	286	1,872	164	57	203	386
M. B. Lewis.....	54	307	1,884	82	724	5,437	161	2	128	672
W. M. Lewis, 2 months.....				7	36	240	5			
J. S. Love.....	29	136	841	61	207	1,384	80	63	84	1,139
D. H. Mason.....	27	85	660	144	238	1,925	128	64	176	346
Wm. Metcalf.....	23	92	770	91	415	3,690	136	63	177	173
Ole Sylverson.....	21	50	355	37	2	16	60	33	171	279
	255	1,119	7,652	808	3,117	28,044	1,262	678	1,888	3,591

PERMANENCY.

"Is your work *permanent*?" has often been asked of the missionaries of the Society, and every faithful worker can say yes, without the least fear of successful contradiction. For the Bible is our text-book, and the children who are outside of Sunday-school until we bring them in, our field of labor.

The missionary who planted a union Sunday-school in Winchester, Ill., in a little school-house among a plain people, had no idea that he was performing an unusual day's work; but God *now* shows us that a little girl who went from her home that morning to that Sunday-school was, by leading her father there on the following Sabbath, to open the door to 70,000 other neglected children, for whom he would organize 1,300 schools. *This form* of permanency we see all the time.

CONVERSIONS.

It has been said that one of our great home missionary societies averages about six conversions to a missionary a year, and of one of the leading foreign missions, about eleven or twelve to the missionary; and that to the freedmen about the same. For six or seven years past the conversions reported have been about seventy a year to each missionary of the American Sunday-School Union in the Northwest.

A Sunday-school will not live a great while unless there is vital piety in the leaders. If they have not this at first, the work in the Sunday-school will lead to it, or lead them out of the school. It is not an unfrequent occurrence that no religious man or woman can be found in a settlement to take charge of the school, and the best material obtainable is selected, and the result is the conversion of the leader very soon. As one superintendent said not long since, "I was not a Christian when I was selected to superintend the school, but I soon discovered that the object of the Sunday-school was to lead children to Jesus. This I could not do, and I decided that either I must go to Him myself or give up the school. I decided to seek the

Saviour." The result was, many others came after he had found the way, and could tell them how to come.

CHRISTIAN UNION AND MANLINESS PROMOTED.

The Union Sunday-school has this further to commend it to thinking people. It fosters Christian union, and with comparatively little assistance such schools assume their own support. There are instances where union schools have been self-sustaining for some years, and have had denominational aid offered to them, but have declined it because of their ability to take care of themselves.

We have given special attention as heretofore to the instruction of teachers, and keeping our schools open during the year. In both these departments there has been a decided advance.

The permanency of our organizations has been looked into with special care, and with the most gratifying results.

One missionary reports only 3 schools dead out of 75 organized. When he began work, but few schools pretended to keep open during the winter. Nearly all his schools were in active service during all the year.

Another missionary in the same state reports 43 out of 84 of his schools perennial; while a third, in the most northerly field occupied by this Society, has formed 179 schools, and already 30 churches have grown out of them, and at 60 other places preaching has been secured, and the Sunday-schools prepared the way and laid the foundations for both.

WORK EXAMINED AND APPROVED.

We have invited a few men of known ability to make a careful examination of the work on the field. Rev. Arthur Mitchell, D.D., of Chicago, spent a part of his summer vacation with one of the veteran missionaries in Minnesota. His expressions of hearty approbation and endorsement of the union work have been widely given to the public.

Rev. H. S. De Forest, of Waterloo, Iowa (pastor of the

Congregational church), after very carefully observing this work in western Iowa, places it in the front rank of evangelizing agencies.

Hon. J. M. McKenzie, late Superintendent of Public Instruction in Nebraska, having seen much of the work in that State, and knowing its value to the scattered communities, bears cheerful testimony to the Union, and urges that we have more workers in the State. He says there are 2,500 school-houses, and only 900 Sunday-schools, whereas, there ought to be a Sunday-school in every school district remote from churches.

Henry Plant, Esq., of Minneapolis, Minn., after twelve years' experience as a Sunday-school superintendent, and an officer in the State Sunday-school Association, says the American Sunday-School Union is called upon to lay the foundations in those new communities. He has been with our missionaries many months in succession, during two or three years past, and especially this winter, and is more emphatic in his commendations now than ever before.

UNION SCHOOLS A NECESSITY.

A glance at any of these agricultural States must convince any candid person that it is the Union Sunday-school, if anything, that must reach the people.

Take the State of Minnesota. Commencing in 1850 with 6,007 people, it now has 597,000. These are from 15 foreign nationalities, 217,000 having been born abroad, 175,000 were born in 18 different States and territories of the United States, and the rest, about 205,000, were born in Minnesota. About 426,000 live in country villages of less than 500 inhabitants and on farms.

The public schools report 228,000 scholars, and the Sunday-schools about 75,000; and it has been said that from one-half to three-quarters of all the Sunday-schools in the State are union schools.

Illinois is no exception. The Superintendent of Public Instruction reports 1,023,150 persons of school age, while the Sunday-schools report only 445,329 scholars.

REVIVALS.

Our schools have shared in these with the more favored places, and our missionaries have been crowded with work all the winter through. At one of the settlements in Iowa, where a very extensive revival has been in progress, led by one of our missionaries, the superintendent informed me that there had been a settlement where his school is located for twenty-three years, but until recently they had never had a Sunday-school.

The record of work done, we give below, more in detail.

NEBRASKA.

Rev. Wm. Metcalf writes from Southern Nebraska:

During the year, five churches organized and some 65 conversions are permanent results of our work. I have spent much of the time this winter in revival meetings. I regret that I have not done more, but twice during the year the rider upon the pale horse visited my family and took two of our dear children away, and long did he seem to linger near our home, as though he would bear others away from us.

The superintendents of some of Mr. Metcalf's schools tell their own story, for which we give a little space. One writes:

The Sunday-school which you organized in our district at Sardine school-house, January 30, 1876, has been the means of bringing regular preaching. Two churches have sprung up, growing out of the school. I never saw such a change in any other neighborhood as there has been in this.

The superintendent of Antioch Union Sunday-school, Richardson county, Nebraska, says:

Since our Sunday-school was organized, August 15, 1875, it has not missed a single Sunday.

I think our attendance rather good for a neighborhood so thinly inhabited, and without church organization, but with great diversity of religious opinions, Methodist, Baptist, Presbyterian, &c., &c., besides people of the world seemingly without religious impressions. We use the lesson leaves, and consider them valuable; first, in furnishing a well systematized plan of Bible study; second, in bringing out by questions the important

points in the lesson ; third, in furnishing many items of information illustrating the meaning of the text.

The superintendent of St. Paul's Union Sunday-school, Nebraska, says :

I take pleasure in reporting to you that the Sunday-school organized by Mr. Metcalf, January 19, 1876, with a membership of 20 scholars, has increased to 70. Many are now reading the word who did not before, and some adults have learned to read who could not read at all before. Two have been added to the church. We are using the lesson leaves with good results ; what books and papers we have are eagerly read.

Good has been done by the school ; first, a better feeling in the neighborhood ; second, a place to go and hear the word and read it on the Lord's day, and sowing the seed among the children.

I. P. Gage, missionary on the North Platte, in Nebraska, writes :

The vacations in winter among my schools, both old and new, are very rare. Revival influences have been felt in several places, and the spirit of inquiry manifested in almost all. The Lord Jesus has never honored our work more signally in this respect than during the past year. The new schools have been specially remembered.

As in previous years, I have found a pressing demand upon my time and energies to aid in the support and improvement of existing schools, and so important have I deemed this branch of my work, that I have not been able to respond to half the calls made upon me to go forward and possess new territory.

Inexperienced leaders hang upon me for advice and instruction, and when we consider that those whom they are to-day teaching in their schools and classes will in the near future become in turn the leaders of the Sunday-school cause in Nebraska, all one's time and skill and energy seems little enough to bestow upon a work so important.

Holding these views, and beset by these demands, in addition to the formation of new and the aiding of existing schools during the past year, I have, to the full extent of my time and strength, held conventions of Sunday-school workers, with the view not only to strengthen and encourage them in their work, but also for the purpose of assisting in the introduction of improved methods of superintending, teaching, &c. Of these conventions,

I have arranged for and attended 26 during the year, besides attending numerous other gatherings of workers by invitation, where the preliminary arrangements had been made by others.

Personally, I love my work more and more. For my four years in Nebraska I have given myself body and soul to its prosecution, and midday and midnight, summer and winter, have been filled with a kind of joyous enthusiasm which has never really tired. The outlook ahead is encouraging for the entire State.

DAKOTA.

W. S. Bell writes:

During last season there were in the eight counties which embrace my field 73 American schools in active operation. Of these, 12 were in towns, where there were regular church organizations and services, leaving 61 country schools. Of this number, 34 have been organized by myself since coming to the Territory, and of the 27 remaining, 15 have been aided by me in various ways.

I have organized 14 of these during the past year, principally in Lincoln and Minnehaha counties, two of the newer counties in the northeastern part of my field. Of this number, nine were organized in private houses in quite thinly-settled communities, and in but two districts did they have any regular preaching.

In several cases the success attending these schools has been quite marked. In one instance, I visited a neighborhood in which the leading family were spiritualists, and through their influence a literary society had been organized, to meet on Sunday afternoons, in a grange hall which had just been erected. I attended one of their meetings, and tried to persuade them to turn it into a Sunday-school, but those present were not willing to do this, nor to have the building used for such a purpose. Finally, however, one man got up and said that he had been a church member, and that if I would come to his house, three miles away, I might organize a Sunday-school there. I did so. The Sunday-school grew and prospered; the literary society dwindled and died. In another neighborhood, in which there were very few Christians, the superintendent walked three, and his assistant five miles, in order to attend the school.

The number of schools kept open during the present winter is about the same as last. Our great hindrance in this direction is a lack of suitable places in which to meet. A great majority of the school districts are yet without school-houses, and even where they have them, a great many are mere shells, fit only for summer use.

In a neighborhood in which I organized a Sunday-school, nearly two years ago, there were no religious services in the community. Since then they have had some preaching, though at very irregular intervals. The Sunday-school, however, has continued summer and winter. Their school-house is a very inferior one, holding about 80 persons, but in it we have had some very precious meetings. The attendance and attention was all that could be desired, and, better than that, the Spirit of the Lord was with us. Seventeen, nearly all pupils in the Sunday-school, were led to give their hearts to the Saviour, and a number who had been His disciples were quickened into a new life.

IOWA.

J. S. Love, of Western Iowa, writes.

Eleven months ago I commenced my mission work on this field, and found that several attempts had been made to bring the children and youth under Bible instruction on the Sabbath, but each effort had signally failed, and the people generally had settled down under the conviction that nothing more would or could be done. On visiting those destitute settlements, I soon learned that, outside of a few central points, the field was entirely uncultivated. At a large majority of the points where I have formed schools, no preaching or religious meetings of any kind have ever been held, and many have told me that they have not heard a sermon for four, six, and some nine years. Many young people say they never heard a sermon in their life. In many houses not a copy of the Bible was found, and, of course, no reverence for God's house or day.

At a point which for years had the reputation of being a notoriously wicked place, I commenced to work up a school, and spent a week among them. On Sunday morning I went early, and, to my surprise, the house was full. We commenced in the usual way, singing, reading and prayer. I was afterward told that was the first audible prayer ever offered in that school-house, or, so far as known, in the settlement.

A worldly man was elected superintendent, who said he could repeat the Lord's Prayer; funds were raised for The Child's World, Lesson Papers, and a ten-dollar library. That is now one of the most efficient schools on my list, and no more card-playing in the settlement.

My schools are all increasing in interest, and I am urging the necessity of teachers' meetings, and with success in some schools. Township conventions are growing in favor

and interest. County and district conventions are also becoming very popular. All of those I have worked hard to organize and sustain. My schools are too young to say how many conversions we have in them. This we do know, that a great change has taken place in some localities, and some are evidently converted. In about half the places where we have schools, there is no other religious service. The others have occasional preaching, or, as they say, just as they can catch it. At seven or eight points we have a weekly prayer meeting. Twenty-three of my schools have lived through winter; five are about ready to start again; one is dead.

C. S. Billings, Waterloo, Iowa, writes:

I have organized and held two Sunday-school conventions, which were a great success, and a delight to the people. Besides regular work, I have made many addresses and preached more sermons, with the result of a general revival and 175 conversions. The schools in my department were never as flourishing as now. Many have continued during the winter, and some of them by their labors have been blessed with a precious revival. In one place I organized a school where they had not had any religious service for twenty-three years. The school has enjoyed a revival this winter, having 25 conversions, and has also sent out missionaries and organized another Sunday-school. I have often met with strong opposition, but I find any opposition can be overcome by a live Sunday-school.

MINNESOTA.

Martin K. Lewis, of Central Minnesota, writes:

The denominational differences and strifes I have met in my last trip over the field are simply heart-sickening. When the people can be gathered together in a union effort, their hearts soften, and the Spirit works in and through them for the glory of God, in leading men to believe on the name of Jesus Christ, our Lord and Saviour.

Our meetings are attended by persons of all shades of opinion, and oh, how often some truth, like a barbed arrow, has reached the sinner's heart, and led him to the foot of the cross. Bible readings are held in connection with our Sabbath-school work, which has received signal blessings during the year 1876-77.

The amount of travel has been very great, being about 7,255 miles, largely to those who need words of cheer in those counties where the scourge of the grasshopper has stripped the people of

their living, and I gave such aid as the Lord put into the hearts of His people to supply. I am one who thoroughly believes that there is a great deal of religion in a smiling face and hearty shake of the hand. Those in sorrowing homes need this as well as more substantial aid; both should go together. Then the people receive the gospel gladly; and I believe here lies one secret of our great success. The new schools have been planted often with many prayers and tears, and the scholars and teachers have supplemented these with their tears and their prayers.

I have visited a very large number of our older schools during week-day evenings, to lay before them God's word in such a manner as to induce them to go forth in the love of it to win others. To visit hundreds of families as I have, to exalt the name of Him I love, has been very pleasant, and always with cordial greetings.

D. H. Mason, of Northern Minnesota, reports,

The organization of 9 churches and the conversion of 160 persons, the result, directly or indirectly, of our work. Reviewing the field upon which we have operated for less than six years, we find 30 churches which have been the outgrowth of our schools, and 60 points of regular preaching are furnished by our previous organizations.

Never have we had more delightful and profitable meetings than those of the series held last November at Litchfield, Dassel, Marine Prairie, St. Cloud, Sauk Centre and Alexandria. With the blessing of the Lord and the assistance of such a noble worker as Henry Plant, Esq., they could not be otherwise. Among the interesting facts noted was the distance which some came to attend the meetings. Two wagon loads of delegates came into St. Cloud from Sunday-schools 15 and 20 miles distant. One of these delegations got up at 2 o'clock A. M., and started, so as to lose no part of the convention. Their superintendent lives 8 miles from his Sunday-school, and walks that distance every Sabbath morning, leaving home by daylight in order to reach his school by ten o'clock. A delegation came 20 miles to attend our convention at Alexandria, who were from a Sunday-school which I organized five years ago in a log hut on the prairie, used as a school-house, which was covered with sod and had the ground only for a floor. Since that time the settlement has greatly increased, and three spacious school-houses have been erected in different localities, in each of which a Sunday-school is maintained. A genuine revival interest has several times marked the labors of the faithful little band who have

carried on the work from the commencement in the midst of extreme difficulties, contending with poverty, general indifference, and cold and cruel opposition and ridicule.

Two churches have been organized, a minister and his family have come to them, and this last winter they have had a revival, such as has not been known in all this region, in which 100 persons are hopefully converted.

A superintendent from one of our country schools, in which there has also been a glorious revival, reports a growing interest and an average attendance of 50 scholars. He tells of a novel but most successful mode of raising means for the support of the school.

In early spring all the members are encouraged to plant and cultivate a small crop, the proceeds of which, when sold at the fall fair, are given into the Sunday-school treasury.

We have never before had so many schools survive the winter. This we deem very encouraging, and give all honor to the faithful workers. But still the feeling is altogether too prevalent that, as a matter of course, the school must close during the winter.

SCANDINAVIAN WORK.

Ole Syverson says:

During the past twelve months I have seen more blessed results of my missionary labors on these frontiers than in any previous year. I give a few facts. While stopping at a village during dinner time, a man was introduced to me as the superintendent-elect of one of my Sunday-schools. But great was my astonishment as I recognized in him a person who, six months ago, had attracted my attention by his drunkenness and rowdiness in the streets of that quiet village. At that time his breathing was of wrath and threatenings against the disciples of Christ, and he seemed ready to strike anybody who ventured to speak a word to him about his soul. Now he was entirely different—humble, but rejoicing in the new hope that had been established in his soul.

At Big Stone Lake I organized three Sunday-schools in the fall of 1875, which were the very first institutions they ever had. On visiting this place again last summer, I learned that the schools had been constantly at work during the whole year. Mr. L——, a Swedish farmer, had allowed one of these schools to be taught in his own house all the time until the spring opened. Then the school moved out into a beautiful grove, where benches had been put up for seats under the shady trees. Some boys I found seated

on the trunk of an old tree that had been cut down by the Indians. Here now, in shelter of high bluffs, commanding a charming view over the great lake, the living God was worshipped with prayer, study and praise.

A few weeks ago I received a letter from some dear Sunday-school boys in Renville county, from eight to fourteen years of age. The letter contained \$2.25, and words as follows: "We feel thankful to you for our Sunday-school, and the nice books you gave us last spring. We wish you to receive these few cents from us for the good of needy children elsewhere. We have trapped for this money and a few dollars more; but our crop being destroyed last summer, we had to send the balance to buy some shoes for the winter."

In some places where the people are all Scandinavians, there arise occasional difficulties in sustaining permanent work in the Sunday-schools, not for want of interest, but for lack of teachers. I have, however, the encouraging experience that a school once organized among the Scandinavians will seldom or never sink down into a permanent death. After an interval of suspension, it rises again with renewed life and increased strength. Six Miles Grove Sunday-school is a specimen of this kind. It is nearly three years old, and has been suspended several times, but has been reorganized as often with increased interest.

Wm. Gunderson, of Southern Minnesota, says:

When I was in localities where no preacher served, and was urged to preach, I have ministered the gospel 49 times, besides attending 62 family prayer-meetings.

Much attention has been paid towards awakening the Christians in church organizations to more vigorous life. Our aim has specially been to arouse an earnest desire to *study the Bible*, to find the truth ourselves, not depending on others. There is much tendency to make mission Sunday-schools mere singing-schools, leaving out of sight the true object. This we have endeavored to overcome.

At my very last meeting six persons testified that they had, during the efforts this winter, become concerned about their souls, and had now found peace in Jesus.

ILLINOIS.

One of our number, D. M. Alter, died at Centralia, Ill., February 2, 1877. In the sixteen years of his service he reported 271 new schools organized, with 1294 teachers and 10,945 scholars. Of the many hardships and exposures which he en-

dured in travelling among the destitute, in all sorts of weather, his wife now says, "My heart sinks when I think of them, but it was his chosen work, and cheerfully borne for the Master's sake." Hundreds of neighborhoods with their scanty religious privileges will miss his timely visits and aid.

KANSAS AND COLORADO.

MISSIONARIES.	Schools organized.	Teachers.	Scholars.	Schools visited and aided.	Teachers.	Scholars.	Sermons and addresses.	Bibles Distributed.	Testaments Distributed.	Families visited.
L. M. Marsh.....	22	97	672	116	856	8,708	131	73	90	165
Dana Magoon.....	28	121	833	45	176	1,186	71	37	35	457
	50	218	1,505	161	1,032	9,894	202	110	125	622

L. Milton Marsh reports :

The work of the American Sunday-School Union in Kansas has been more successful during the past than any previous year of my labor here. One of the encouraging features of our work is the increasing interest in conventions and institutes, and a desire on the part of workers in our smallest schools to know how to do the best work. We have pushed the Sunday-school into the frontier settlements, and established it in destitute districts, thereby supplying those who were deprived of the religious privileges enjoyed in their eastern homes, with a *weekly* Sabbath meeting for the study of the word of God.

I organized a Sunday-school in a settlement without any regular religious service, and by several timely visits it was kept alive during the winter. A prayer-meeting was established, and soon a revival began that brought 55 souls to Christ as their Saviour, and a church was organized with 29 members. The influence extended to an adjoining district, quickening the hearts of professing Christians, leading several to believe in Christ. A church had been in existence, but was considered dead. The scattered members were brought together, the church reorganized, regular preaching established, other meetings held, more conversions, and now they have thirty members.

The interest extended to still another settlement. By request I organized a Sunday-school for them. Several conversions were reported within five months. In another school, started last spring, 15 converts are reported. The superintendent of a school writes, "We have had a precious work of grace in our school; nearly every scholar old enough was converted." In the schools aided there has been a deep interest, and many

brought to Christ. More than 200 conversions have been reported in these Union schools during the year. For these manifestations of God's approval of our work for the destitute we render to Him gratitude and thanksgiving.

Dana Magoon writes :

My work has been principally among those neighborhoods that were deprived of every other means of religious instruction. I have organized a number of schools in districts where there was not a man but refused positively to serve as superintendent, and we had to import one, or, as in some instances, a lady would volunteer to serve.

At the place where I established my first school, before six months had passed a revival began, and two churches were organized, with 39 members, and by its influence another Sunday-school was organized three miles away.

At the little town of B—, where a man told me as I went to it that all the Sunday-schools in the state of Kansas could not improve the morals of the people, they have had a revival since the Sunday-school was established, and a church formed of 20 members.

I organized a Sunday-school at Pleasant Hill, Marshall county, in December, 1875, and last month we held a series of meetings there, which resulted in the conversion of five persons and the establishment of a prayer-meeting.

Since the organization of the Mission Sunday-school at Blue Rapids, a church has been formed and a number of scholars have joined it. I have visited and aided many Sunday-schools previously organized. Many of these were able, owing to the help I gave, to keep in session during the winter, instead of closing, as had been their habit.

It is with a feeling of the liveliest gratitude that I can point to over six or seven counties and say, here are Sunday-schools where the children are taught every Sunday out of God's Word, and I have been the means of bringing it to them.

Colorado has recently been attached to this field, and our work extended to that State.

SOUTHWEST.

REV. W. P. PAXSON, *Superintendent.*

MISSIONARIES.	Schools organized.	Teachers.	Scholars.	Schools visited and aided.	Teachers.	Scholars.	Sermons and addresses.	Bibles Distributed.	Testaments Distributed.	Families visited.
G. S. Brinkerhoff.....	37	190	1,167	103	77	753	103	56	250	77
J. Cassell.....	42	157	1,443	183	411	3,393	127	239	604	208
W. J. Haydon.....	57	337	3,495	53	406	4,185	112	151	335	366
J. S. McEwen.....	32	177	1,530	100	919	8,858	124	52	47	146
W. P. Paxson, Supt.....	28	124	949	67	914	9,445	264	24	60	
Geo. Whitefort, 2 months.....	7	34	308	8	32	208	19			
W. H. Gill.....	56	262	1,934	18	51	467	80	97	191	1,187
	259	1,281	10,826	541	2,810	27,309	839	619	1,487	1,984

Our work grows in favor with the people, when they properly understand our undenominational position. . . Such is the increase of population by immigration that we can hardly keep pace with it. We should have forty missionaries in this district.

I believe, that if the real facts could be properly apprehended by God's people all through the land, we would receive for this work ten-fold our present income. We have the men willing to go for a bare support, but the support is wanting.

During the last year, God has not only blessed us in the number of schools organized, but many souls have been brought to Jesus. Revivals have taken place in many of our schools, and churches have been formed.

MISSOURI.

W. J. Haydon, missionary for southwest Missouri, writes :

During the year I have organized two Sunday-school conventions, and assisted a number of others already established. At five places where I planted schools they have had revivals of religion. God has truly blessed my efforts. To Him be all the glory.

In Avilla, Missouri, where I labored in a revival, some 15 or 16 persons professed conversion, and 12 joined the church. Also in Conway, Missouri, where I labored, 12 united. A large number of these were from the Sunday-school.

Judge J. W. Smith, of Phillipsburg, Laclede county, Missouri, said to me recently :

The Union Sunday-school you planted for us eight years ago is still in operation. It has been a great blessing to our community. There have been over 50 conversions from it. It was the forerunner to our building a new church house. I could not begin to tell you all the good results from it.

Mr. Porter, also in Laclede county, reported as follows :

The Sunday-school you planted at Shady Grove, eight years ago, has been the means of reforming our neighborhood.

Mr. Milligan, in the same county, made this statement to me :

I did not think when you planted our school, eight years ago, it would amount to much, but we never had anything to do more good in our settlement.

At Panther Creek, where I assisted the school on the same trip, I helped in a revival of religion lately, and there were 10 or 12 conversions, 10 uniting with the church. The school is still in operation, and they too have built a new church house.

John Cassell, missionary for western Missouri and the Indian Nation, writes :

The millions of pages of gospel literature I have scattered, everywhere bear fruit. In Missouri, a man said to me, "I wish you had happened along sooner, my poor wife wanted so much to see you *afore* she died. She often talked about the good *you've* done our children." (We had sixteen souls here at family worship one night.)

This year I have reached places where the gospel light seldom comes, where children grow up in ignorance, except in the use of the pistol and knife, where honest men's cattle have been stolen and sold beyond recovery, and all because parents cannot read or teach their children God's law.

Mr. Cassell forwarded with his report a number of letters, received by him from superintendents of some of his schools, one a Creek lady of culture and refinement in the Indian Territory, and others from the same territory ; one a Creek minister,

perish by the hands of Popish priests," said La Fayette. Just now the Society is in pressing need of money to sustain our missionaries in the destitute South, where millions are perishing for lack of knowledge. With what success our missionaries have prosecuted their work during the past year, may be seen in the SUMMARY and gathered from the following reports.

KENTUCKY.

From Adam Reeder, our "Mountain Missionary."

Three years ago we had only 4 Sunday-schools in all this region; we have now over 200 in successful operation. Twelve months ago I found 16 counties with only one single Sunday-school. During the past year I have organized a few schools in each and all of those dark counties.

I have often seen a whole class in the common schools reciting their lessons from one old spelling-book. During the past year our Sabbath-schools have been greatly blessed in advancing the cause of Christ and His kingdom.

From J. H. Hopper :

In the spring of 1870 I planted a Sunday-school in a destitute neighborhood where there were very few professors; only one man would pray in public. Within sixteen months after the organization of the school 48 of its members professed faith in Christ; a weekly prayer-meeting was established, which is still kept up and well attended; the school is in a flourishing condition, and is the centre of attraction all around.

Some months ago I was holding a meeting for a few days with one of my schools, and a deep interest was manifested upon the subject of personal religion among the members of the school. A father who had been very profane, and said that when vexed about anything, he would rather have half an hour to swear about it than to eat the best dinner that could be prepared, is now an active, efficient and devoted Christian, taking part in conducting the prayer-meeting and superintending the Sunday-school.

From Rev. J. C. Buchanan :

I visited Glasgow Junction last May, and found no church, no Sabbath-school, no day school; but there were drinking-houses; the Sabbath was desecrated with public games. After holding two meetings, I organized a Sabbath-school, numbering 56 scholars and teachers, five of whom were Romanists. There

were only two or three Bible-readers when the school was started, and since that time there have been upwards of 50 daily Bible-readers.

The hardest place to move, or to interest in the Sunday-school work, was Oak Grove, in Barren county. I held three meetings, and then only eleven persons consented to unite in the work. I visited them twice, and by the first of August there were 60 in the school, and 80 daily Bible-readers in the district where there was not one before the school was started. The good results to individuals and to families were truly wonderful. Order has come out of confusion; darkness has given place to hallowed light.

I would say one word in regard to the colored people. My labors among them have been crowned with the very best results. I have given help to hundreds of them during the past year.

TENNESSEE.

From Rev. Isaac Emory :

I purposed at the beginning of the year to commemorate the *national jubilee*, in the planting and watering of 100 Centennial trees, the leaves of which should be for the healing of the nation, and from which perennial fruit should be gathered. Sixty new Sunday-schools have thus been planted on Tennessee soil, and over 100 others have been aided by the Society. Blessed results have followed my ten years of toil, and bountiful harvests have followed; many priceless souls have been gathered into the scores of churches which have grown out of these Sunday-schools.

A school that was first started by myself, in the fall of the year, in a very open log-house, was revived in the spring, nine years ago, and for want of a more suitable place was held in an old whisky shop. There were but five scholars in attendance at the first session. From this little beginning 100 have been brought to know Christ as their Saviour, where there was not a praying family at the opening of the school. Recently I organized a school, and aided it with a contribution from the Plymouth Congregational Church Sunday-school, of Rochester, New York. It is held in a dwelling-house with only one room. The superintendent had been a scholar, then a teacher in the school held in the whisky shop. For over two years he was superintendent of a school that had frequently failed for want of an efficient officer, going four miles at all seasons to carry it on. It has now become one of the best schools in the county. The school now under his care is growing in numbers and interest.

During the past year I travelled over 3000 miles on horseback, visiting the mountain counties of East Tennessee. In one trip of three weeks, in company with the agent of the American Bible Society, we rode nearly 400 miles across and along the plateau of the Cumberland Mountains, holding meetings, distributing Bibles and religious literature to families, some of whom had never had a copy of God's word to call their own. Seven new schools were organized in this trip, and a number of others aided.

NORTH CAROLINA.

From Rev. G. S. Jones:

While in Robeson county, a short time since, I witnessed another of those pleasing occasions which mark the success of our missionary enterprise. A few rods from the old shanty in which I organized a Union Sunday-school a few years ago (the first school ever known in that locality), now stands a neat, new building. "The old house represents the *then* and the new building represents the *now* condition of the school," said the superintendent, as we entered the door of the latter house. To put *now* in the place of *then* is simply to see a whole community remodeled. Indeed, I shall never forget the humble origin of this school; more vividly is it pictured by the present contrast. The first Bible lesson read at the organization in the dim light of a tallow candle! Their first song sung was a missionary solo. I felt lonely while singing. But *now* I listen with delight to a hundred voices, led by a well-drilled choir, accompanied by the sweet notes of a splendid organ. I can *now* read a Bible lesson in the strong light of a beautiful chandelier. What a change!

My first address was delivered to a congregation unused to the sound of the gospel. *Now* the President of Floral College and other ministers of the gospel deem it a pleasant privilege to preach to this interesting congregation. Another sample of success under the auspices of the American Sunday-School Union.

I recently visited and addressed Hayti (freedmen) Sunday-school, now numbering about 175 pupils. When I planted this school, there were but four or five persons in a congregation of about 200 able to read and write. Now I find 75 or 80 reading the Bible. The old cabin in which I started the school has given place to a larger and more comfortable building. A church has grown out of the work.

Here is another instance, among many others, of hopeful results due to the spirit that characterizes the Society that seeks to

bless all by placing an open Bible in the hand, saying, "Search the Scriptures."

SOUTH CAROLINA.

From Rev. T. H. Legure:

I contrast the condition of things now with what they were when I took the mission. Such was the state of the poor whites that they thought if they could simply secure what was necessary to keep soul and body together, this was all they could aspire to do. As to religious privileges for their children, they could not hope to have them, for they could spare neither the time nor means to obtain them.

In this crushed state of mind I found the poorer classes, even the best of them, so resigned to their condition as to be destitute of faith sufficient to believe that any of their fellow-men outside of their own immediate neighborhood felt interest in them or even gave them a thought; and although they were at first surprised to find themselves mistaken when I approached them as a missionary of the American Sunday-School Union with the needed help, they were even then reluctant for a time to act upon it.

But now, in the course of two years, the poor whites in four or five counties are pretty well supplied with Sunday-schools. I was induced next to turn my attention to the colored people, who were entirely separated from the white people by their own act. They can only be reached by going after them. Yes, we must go to them, just as you expect the missionary to go to India or China. I wish you could see the changes for the better, old and young poring over the lessons of Christ in our Bible schools.

I find new churches springing up from our Sabbath-schools, that had been established under bush-arbors in the wild forest, where no gospel privileges had heretofore existed; but they are now teaching and worshipping in comfortable houses. What a contrast between *now* and *then*.

GEORGIA.

From Rev. Z. B. Graves:

The Empire State of the South is a grand field for *Union work*. In visiting neighborhoods where I had organized schools, children might be seen reading good books during the week, which had supplied the place of immoral writings. One young girl was reported by the librarian as having read 40 volumes of our Cheap Library, No. 2, in three months.

I organized a Bible school in a neighborhood that respectable citizens acknowledged with shame as their place of residence. That stronghold of Catholicism has now a Sabbath-school of 83 scholars, *the first Protestant school ever placed in that locality*. This school consists of the aged and the young, and of different denominations.

It is encircled with five other schools established by us, much to the displeasure of the whole Catholic order. Harmony prevails where sectarian discord or sentiment once held sway, and it is their determination to erect a house of worship devoted to the use of the several denominations.

Quite a number have been converted in our schools, and have joined the army of the Lord. Every evangelical denomination has been benefited by our work.

ALABAMA.

From Rev. John Jay Strong:

I have been cordially received by white people and colored, and have been more encouraged in my work than during any preceding year. A school, organized nearly a year ago, with an unconverted superintendent, in a neighborhood that had never had a Sunday-school and but very little preaching, has been in operation ever since. The superintendent and twelve of the scholars have been converted, and a church is organized.

Another school, planted seven months ago, in a very destitute neighborhood, has been in successful operation; and when I visited it, two weeks ago, they were preparing to organize a church. "The harvest is *plenteous*, but the laborers *are few*."

FLORIDA.

From John C. Eastman:

I organized a Sunday-school in M—— county, which has grown into a church of thirty members. A family of Universalists were bitterly opposed to the school, but the children attended, were converted, and united with the church; their father has since applied for a Bible. The neighborhood which was noted for all sorts of wickedness has been completely revolutionized. The success and influence of this school has led to the organization of another in an adjoining county.

Last fall a school sold its stove to buy Sunday-school papers, and now it appeals for help until next autumn. Each scholar has promised to plant a pint of cotton seed, and when the crop is gathered, it will be sold for the benefit of the school.

At Peniel I found every one discouraged. I spent four days visiting from house to house, and succeeded in organizing the school. Yesterday, I met the secretary, and he reports it in a flourishing condition. "Cast thy bread upon the waters; for thou shalt find it after many days."

CALIFORNIA.

Rev. J. Wayne Snowden reports :

The year which has just closed has been one of the most remarkable in our missionary life. A year of sowing and reaping, difficulties and triumphs, conflicts and victories, and truly with the Psalmist we cry, "Not unto us, O Lord, not unto us, but unto thy name be the glory."

Sunday-schools have been planted in some of the most unpromising places, in the midst of evil surroundings, yet have flourished and brought forth good fruit. The Word of God has found its way into the homes of many, the blessed gospel of Jesus Christ is preached, and the children of men are finding the Saviour precious to their souls. The outlook for the future is full of promise, consolation and encouragement.

FOREIGN SUNDAY-SCHOOL WORK.

The Foreign Sunday-School Association—Albert Woodruff, Esq., of Brooklyn, President—continues its work on the principles of this Society. In the twenty (or chiefly the last fourteen) years of its labors, Sunday-schools have increased in France from 300 to 1050; in Holland there are 750; in Germany, 1218; in Mexico and South America, 30 lately begun; in Japan, 19; in China, many more; and flourishing schools have been established within the same period in Spain, Italy, Portugal, and especially Switzerland and Sweden. Nine Sunday-school papers have been established in these countries.

CONCLUSION.

We group together a few salient points and facts. In NEW ENGLAND we have an excellent record, showing 257 new schools organized in 13 years, with best results, but much remaining destitution; and hence we draw largely our means, as also from NEW YORK, where a generous donor sets an admirable example.

Our NEW JERSEY missionary reports 246 hopeful conversions. In PENNSYLVANIA one missionary reports 1019 conversions in 91 schools of four counties. In OHIO the veteran Chidlaw is still bringing forth fruit in old age, and so is Upson in MICHIGAN, at nearly four-score. From the great NORTHWEST come stimulating tidings from a dozen missionaries, telling of "70 average conversions a year, for six or seven years, for each missionary"—one reporting five churches organized and 65 conversions this year; another, "26 conventions arranged for and attended." In Dakota "the largest church of its denomination in the territory sprang from one of our schools;" "a general revival and 175 conversions." "Work among Scandinavians greatly blessed;" "nine churches organized and 165 conversions this year, and 30 churches on my field, the outgrowth of our schools in six years." From KANSAS we hear of "several churches organized and 200 conversions reported in our Union schools during the year." The SOUTHWEST sends word of "revivals in many of our schools, and churches formed;" "50 conversions in one school in eight years." Many schools organized in the INDIAN NATION; 40 more missionaries needed in this district; in TEXAS alone, 20. Veteran McCullagh sums up our work in the SOUTH to this time, "10,927 schools organized, with 73,491 teachers and 613,376 scholars; 20,738 schools aided, and the foundations of hundreds of churches; one missionary in KENTUCKY reporting 200 schools where, three years ago, there were only four; another, 'Bible-readers increasing.'" In TENNESSEE, "100 brought to Christ in a school where there was not a praying family at the start." In NORTH CAROLINA, "two churches organized and over 200 conversions." In FLORIDA, a school grown into a church of 300 members. Good reports also from SOUTH CAROLINA, GEORGIA, and ALABAMA, and from labors in various places among FREEDMEN. In CALIFORNIA, "a year of remarkable experiences; schools planted in some of the most unpromising places, and the outlook for the future full of promise." Blessed be God for such results, and to Him be the glory!

FOR THE YEAR ENDING FEBRUARY 28TH, 1877.

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larger than ever, more important than ever, in its influence and usefulness, and able to give an account so glorious of the work done for the Lord Jesus Christ. He added: It is the golden voice of Christ's sweet gospel to the children, taking its constituency from the cradle, where all the influences that permanently affect modern life and society must have their origin. Entering into desolate places, places of destitution and want, where no single denomination would be able to plant and maintain its church, it at once disarms all sectarian prejudices, and unites the weak and scattered elements of Christian power into one common bond of unity in the name of the blessed Master. It introduces, with welcome, the thin edge of the gospel wedge into destitute places, where as yet neither pastor nor church could enter, and with the blessing of God upon the work, through the spiritual enlargement of their activity and usefulness, both pastor and church are enabled to follow.

Rev. JOHN HALL, D.D., commended its work and workers in these strong words: This Society has at its head now, as I think it is itself the head of other organizations, God-fearing, earnest and devoted men. I think it is managed by men of that character. I have had the pleasure of meeting many of its agents. I have travelled with them from meeting to meeting, and from State to State, and I know what manner of men they are. I believe that they fear God. I think they are bent upon doing their work, not in the mere energy of human flesh, and with the mere wisdom of the world, which is foolishness to God, but in the power of the Holy Spirit, and by the agency of His truth.

CONTRIBUTIONS.

The legal form of bequest is, "I GIVE AND BEQUEATH TO THE AMERICAN SUNDAY-SCHOOL UNION, ESTABLISHED IN THE CITY OF PHILADELPHIA. — DOLLARS."

THIRTY DOLLARS constitute a Life Member.

Contributions to the Missionary work of the AMERICAN SUNDAY-SCHOOL UNION may be addressed to

HENRY PERKINS, Treasurer, 1122 Chestnut Street, Philadelphia.

MISSIONARY CORRESPONDENCE.

Persons desiring information concerning the missionary work should address

M. A. WURTS, Secretary of Missions, or

Rev. E. W. RICE, Assistant Secretary of Missions,

1122 CHESTNUT STREET, PHILADELPHIA.

Communications relative to the work in New York may be addressed to

F. H. WISEWELL, Sec. New York Dep. of Missions,

NOS. 8 & 10 BIBLE HOUSE, ASTOR PLACE.

Letters relating to the work in New England may be addressed to

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THE

American Sunday-School Union's Periodicals,

AND

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 No. 10 Bible House, New York.—G. S. SCOTFIELD.
 No. 7 Beacon Street, Boston.—JAS. A. CROWELL.
 No. 73 Randolph Street, Chicago.—W. R. PORT.
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POINTS TO BE REMEMBERED.

1. The American Sunday-School Union aims to unite all the people in the study of God's Word, especially to reach those unreached by ordinary church agencies, and to lead them all to follow Christ.

2. It leaves them to choose that church connection which they deem best.

3. It has organized an average of 1226 Sunday-schools a year, or over three per day, for every day of the past fifty-two years, and has reached and aided about 5,000,000 of Sabbath-school scholars.

JULY 04

1824.

1864-1878

1878.

THE

FIFTY-FOURTH

ANNUAL REPORT

OF THE

American Sunday-School Union,

1878.

PUBLISHED FOR GRATUITOUS CIRCULATION.

PHILADELPHIA:

No. 1122 CHESTNUT STREET.

UNION SUNDAY-SCHOOL MISSION WORK.

WHY IT IS; WHAT IT IS; WHAT IT DOES.

The deep interest heretofore taken by citizens of Philadelphia in the anniversary meetings of the American Sunday-School Union was again manifested at the Fifty-fourth Anniversary, held Tuesday evening, May 21st, in the Academy of Music, in Philadelphia.

The addresses were exceptionally appropriate and impressive, holding the vast audience most closely for upwards of two hours, and it was pronounced by competent judges one of the best of the long line of rare anniversary meetings held in behalf of this great benevolent society.

TESTIMONY FROM CHICAGO, NEW YORK, AND PHILADELPHIA.

The Rev. ARTHUR MITCHELL, D.D., of Chicago, said, I have had an opportunity of seeing and knowing the work of the American Sunday-School Union, not only as it is carried on in the State of Illinois, but also in the States of Wisconsin and Minnesota, in fact, up to the Dakota line. . . .

ADAPTATION OF THE WORK TO THE WEST.—If you were to travel in the back woods of Wisconsin, and amongst the wheat fields of Minnesota, you would not fail to be impressed with the poverty of the people. . . . They cannot build a church for a long time. They cannot support a minister. It is utterly out of the question. Whereas, your Sunday-school missionaries going among them, traversing these immense counties, passing rapidly from point to point, hunting up the children, wherever they are to be found, opening the little log school-house and the Sunday-school, these missionaries are precisely the advance corps that the Christian army needs to begin its conquests in that field. (Applause.) You could not have devised a better plan; you hit the nail on the head when you sent that class of men to do that work in these localities. I have seen it with my own eyes, and I am deeply impressed with the exact adaptation of your Sunday-school work to these frontier communities in the earliest years of their history.

RESULTS OF THE WORK.—During the past 50 years, if you will look on the programmes, you will find that this Society has organized over 66,000 Sunday-schools, and gathered into them about 430,000 teachers, with 2,800,000 scholars. Now, put all these schools side by side; give them a lot of 100 feet square, each, and that is no more than they need, when they are singing their Sunday-school hymns, in summer time, with the windows open, so that the hymns won't mix! and these 66,000 schools will reach from here to St. Paul, Minnesota! (Applause.) And it would take one of your fastest express trains 36 hours and more—going at full speed—to pass that magnificent line of schools that have been opened by these missionaries!

The Rev. WILLIAM M. TAYLOR, D.D., of New York, declared: I think myself happy, Mr. President, that the first occasion on which I stand upon a Philadelphia platform is in connection with an institution so catholic in its basis, so noble in its aims, and so efficient in its operations, as the American Sunday-School Union.

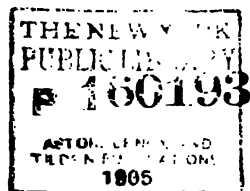
(Continued on p. 3, cover.)

THE
54th
ANNUAL REPORT

OF THE
American Sunday-School Union.

MAY, 1878.

PHILADELPHIA :
AMERICAN SUNDAY-SCHOOL UNION,
No. 1122 CHESTNUT STREET.



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FIFTY-FOURTH ANNUAL REPORT.

THE conditions which have signalized the past year in the annals of the American Sunday-School Union have been increased geographical progress and spiritual prosperity in the face of financial and commercial depression. It has been preëminently a year of earnest and intelligent Bible study, under advanced helps; and so, under God's blessing, of higher attainments in knowledge and experience, of wide-spread revivals and numerous conversions, and of growth of schools into churches. To God alone be the glory, by Jesus Christ, through the eternal Spirit.

We tender our thanks to churches and their pastors, Sunday-schools and benevolent associations, and individuals for their contributions and prayers; to the American Bible Society for grants for poor schools and individuals; to the press; to railway and steamboat officers for favors, and to all who have sympathized with and aided our exertions on behalf of the nation's children and youth.

Special acknowledgment is due to the residuary legatees of the estate of the late John C. Green, of New York, for the munificent gift of \$100,000, for a trust-fund, the income of which is to be applied to the planting, encouragement, and improvement of Sunday-schools, and the development of a higher order of Sunday-school literature.

Since the last anniversary of the Society several of our co-laborers have been removed by death. Of Vice-President James W. Weir an obituary notice will be found in *The Sunday-School World* for May, 1878. Vice-Presidents Hanson K. Corning, Alden Sampson and Moses Allen, all of New York, and the distinguished philosopher, Joseph Henry, of Washington, D. C., and

Manager Alexander Van Rensselaer, are among the departed. The latter, a son of "The Patroon," Stephen Van Rensselaer, and brother of Rev. Cortlandt Van Rensselaer, D.D., was for more than twenty years a Manager, and took a zealous interest in the operations of the Society, purchasing our publications as they issued from the press, from the least even to the largest of them.

REPORT OF THE COMMITTEE OF PUBLICATION.

Fourteen books have been added to the catalogue during the past year, of which ten were original, two reprints of English works, and two reprints of Rev. Dr. Boardman's excellent "Bible in the Family" and "Bible in the Counting-house," also The Silent Comforter, No. 3.

The series of card-tracts, now eight in number, are recommended for wide distribution to all who take an interest in the salvation of souls. Their titles are as follows: 1. Four Reasons for Going to a Sunday-school; 2. A Good Business (urging the duty of teaching in the Sunday-school); 3. Read and Consider; 4. The Rescue Ship; 5. Plain Questions Plainly Answered; 6. Do You Regularly Attend Church? (appeals to the unconverted); 7. "I Have Drank My Last Glass;" 8. Seven Ways of Doing Good. We have a number of valuable book manuscripts in hand for the fall and winter trade, and invite authors to send their works for examination to our Committee of Publication. Novels, poems, descriptions of vulgar vice and squalid poverty, and biographies, real or feigned, of preternaturally good children, we shall promptly return by mail according to the author's post-office address. We design adding to our catalogue some valuable volumes, of which due announcement will be made.

PERIODICALS.

A new answer paper, *The Scholar's Companion*, issued monthly, eight pages, square quarto, was added to the list of the Society's periodicals in January, 1878. The favorable reception heartily accorded to it, and the wide circulation it has already attained,

indicate the need of an *answer* paper for scholars, and that it opens a new field of usefulness for Sunday-school helps. In January, 1878, the Rev. Dr. Newton, from pressure of other duties, resigned his position as editor of the Society's periodicals, and the Rev. Edwin W. Rice, who by his excellent management has, for several years past, greatly promoted the usefulness of the papers, was appointed to succeed Dr. Newton as editor.

The Sunday-School World continues to furnish Lesson Helps for teachers from the Rev. Dr. John Hall, Mrs. Alice W. Knox, Rev. Dr. Ormiston, Professor G. E. Post, and others; while the *Lesson Papers*, in three grades, and the *Review Chart and Review Papers*, are perhaps more complete than any others of their kind published. The *Child's World*, illustrated, contains contributions from Dr. Newton and other writers skilled in instructing the young.

GENERAL SUMMARY OF MISSIONARY WORK.

BY DEPARTMENTS, FROM MARCH 1, 1877, TO MARCH 1, 1878.

	Schools Organized.			Schools Aided.			Addresses Delivered.	Bibles Distributed.	Testaments Distributed.	Families Visited.
	Schools.	Teachers.	Scholars.	Schools.	Teachers.	Scholars.				
Northwest.....	241	1,049	7,387	961	3,762	32,243	1,373	726	1,083	3,327
Southwest.....	233	1,082	9,808	618	3,066	30,523	902	1,055	1,916	1,851
Michigan.....	105	466	3,147	348	853	7,537	373	325	561	1,364
South.....	324	1,508	12,892	578	3,241	28,866	1,180	615	2,478	2,126
Pacific Coast.....	20	101	1,085	52	179	1,641	131	108	433	299
Pennsylvania.....	34	219	1,451	269	1,912	14,503	321	150	227	1,017
New Jersey.....	32	171	1,495	239	1,734	20,470	167	17	24	926
Ohio and Indiana..	31	179	1,300	27	117	1,250	247	...	...	220
New England.....	12	57	447	61	1,459	10,773	42	...	...	234
Kansas.....	115	463	3,297	202	1,245	10,889	501	139	405	1,877
	1,147	5,295	42,309	3,355	17,568	158,695	5,237	3,135	7,127	13,241

For fifty-four years (1824-1878), schools organized, 66,067, teachers in them, 430,541, scholars in them, 2,830,103.

NEW ENGLAND.

NELSON KINGSBURY, SECRETARY.

In the support of every benevolent cause, New England has always been foremost. While she has given liberally for mis-

sionary work on foreign fields, she has not withheld her hearty support from the work of "home evangelization." Nor has she failed to recognize in the American Sunday-School Union an agency especially adapted to the accomplishment of this object, as her generous contributions to its treasury, notwithstanding the severe depression in business, testify.

Early in the year, on account of ill-health, Rev. S. H. Record, for many years a devoted and zealous missionary of the Society in this field, was obliged to retire from service. His labors will be greatly missed by the many schools which he has organized and aided.

Mr. E. A. Hazeltine, a student in the Hartford Theological Seminary, spent his summer vacation in doing missionary work in Maine and New Hampshire. He organized 10 new schools, containing 44 teachers and 372 scholars. On his return to the seminary, he wrote, "My work this summer for your Society has not only furnished me with items upon which the mind delights to dwell, but it has also opened my eyes to the great need of more earnest work in the Sunday-school. Believing, as I do, that your Society is doing a grand work, I can but offer up sincere prayers for the prosperity of the American Sunday-School Union." One of the schools, which he organized in a community where sectarianism was rife, and where much bitter feeling existed, has been blest by a revival and a number of souls have been converted.

Mr. George H. Wattles, missionary for Connecticut and Corresponding Secretary of the State Sunday-School Teachers' Association, has been earnestly prosecuting the work allotted him. During the year he has organized 2 new Sunday-schools, visited and aided 55 others, containing 1446 teachers and 10,835 scholars; and made a thorough canvass of two counties to ascertain their condition, and to incite the Sunday-school workers to greater diligence in gathering the neglected children into *existing* schools. His visitations have extended to six of the eight counties in the State. In addition to the above-named work, and the performance of his duties as Secretary of the State

Association, he has attended several Sunday-school conventions and institutes.

NEW YORK.

FRANK H. WISEWELL, SECRETARY.

The year has been one of peculiar trial to business men in great centres like New York. Almost without exception contributors are in receipt of greatly diminished incomes, and a number of them, with unfeigned sorrow, have been compelled to make the amount of their annual gift smaller by a corresponding per centage. Still others, with courageous Christian loyalty, have tendered their usual offering, although the gift has been for them a larger one proportionately than would have been the bestowal of double or treble the amount five years ago.

It is proper also to mention the manifest effect upon our income that has resulted from multiplied and prolonged efforts made here to secure money for extinguishing church debts. To cancel mortgages upon houses of worship, and discharge other kindred obligations, individuals have been taxed to their utmost ability, church collections have been dwarfed, and Sunday-school offerings have been divided or wholly diverted, making it quite safe to say that during this hard year several thousand dollars, which otherwise would have been used through the American Sunday-School Union in the West and South, have gone toward lifting the burdens of churches at home. While this state of affairs has seemed discouraging for the moment, yet even in it we are cheered by promises of help for the future. Those who have here so nobly given to the Lord's honor, being now measurably relieved of their own church burdens, will, we trust, with new zest, soon reach out a hand of help to those who are still destitute of all church privileges.

It would be wrong to mention the anxieties and trials of the year without recording its many mercies and encouragements. The Lord's care in providing for this cause has been wonderfully manifested in the midst of trying circumstances. New friends have been raised up among individual givers; new pledges secured

from Sunday-schools that have not contributed for many years ; standing pledges, almost without exception, have been made good ; and with all the unprecedented shocks which have scattered private fortunes, and destroyed the temporal prosperity of churches, we can yet report that our missionary income in New York has not shrunk to the point reached after the panic of 1857.

NEW JERSEY.

J. K. F. Stites reports :

I have been enabled to carry my work forward, and the Lord has blessed it in my hands. Over 30 schools have been organized in destitute localities, into which have been gathered nearly 1500 scholars of various ages and classes. These schools are, with but the exception of one or two, growing in numbers and interest. Beside organizing these schools, I have rendered aid and encouragement to a large number of others in needy circumstances, by visitations, donations of Bibles and Testaments, library books, papers, &c. During the year there have been several railroads and branches constructed through various parts of my field, opening hitherto comparatively unknown sections of country, and affording greater facilities for the prosecution of missionary labor. Upon the lines of these roads little towns are springing up, and these are calling loudly for help, and demand attention. Two neat chapels for our Sunday-school and other religious purposes have been erected and properly dedicated during the year ; and it affords me great pleasure to report 220 hopeful conversions from among the scholars. Such facts greatly cheer me in my work.

PENNSYLVANIA.

Rev. R. Crittenden reports :

THE FIELD.—The field in which I have labored another year embraces the northern central counties of the State. Working out from Centre county, I have made frequent visits during the year to portions of Elk, Cameron, McKean, and Potter counties, as well as in many destitute communities lying between. By reference to any Pennsylvania State map, it will be seen that this part of the State is the most thinly settled and certainly, in some respects, the most limited in its religious privileges.

ITS RELIGIOUS CONDITION.—Outside the county-seats and boroughs, there are comparatively few communities that enjoy regular means of grace on the Lord's day. Here are whole counties that have no more than two or three settled pastors, who hold two services at the same place every Sabbath. Many of the travelling preachers have from four to seven preaching stations, which they can scarcely reach oftener than once in two weeks.

THE NEED OF SUNDAY-SCHOOLS.—In hundreds of communities, the Sunday-school is the only religious meeting that can be sustained regularly on the Lord's day. Three-fourths of the population are in the country outside of county-seats and boroughs. How important then is the establishment of Sunday-schools in these numerous and widely-scattered communities! Our work the past year has been not so much in organizing new schools as in caring for the large number of struggling schools that have no human source to look to for aid except *The American Sunday-School Union*. There have been hopeful conversions among unconverted teachers as well as scholars. It is especially gratifying for me to say that your missionary has never enjoyed a more hearty coöperation on the part of ministers and members of the different religious denominations than he has during the past year.

Rev. C. Reimensnyder reports :

The progress of the work has been slow for several reasons. There are only five or six months in the year when schools can be organized in the rural districts, and the only day in the week when the people can be induced to attend a meeting for organization is the Sabbath. Sometimes more than one Sabbath is needed to effect a thorough organization. The custom of closing schools in winter, which still so largely prevails among people in the country, sometimes leads to their discontinuance. But I am happy to state that the number of permanent schools is every year increasing in all these communities.

J. B. Baughman reports :

With this, the eleventh year of my missionary work ends. In reviewing the past year, I am happy to say it has been my most pleasant and I trust most profitable year. I, however, organized only seven new schools. I have visited, aided, and revived many schools over my field. In many schools we have successfully introduced teachers' meetings. In many places prayer meetings and preaching appointments have grown out of the Sunday-school within the past year. Singing, which is the

life of the Sunday-school, has been much improved. At least three-fourths of the schools in my field are using the International Lessons. Teachers have a desire to become better qualified for their duties, and find these lessons a great help. During the past winter, protracted meetings were held in the country as well as in towns, and many parents and children were hopefully converted to God. In some localities, prior to our organizing Sunday-schools, very few, if any, praying families could be found.

We have some churches in my field with congregations numbering from 300 to 700 members, which have no Sunday-schools. We have some schools that close in the winter; in most cases where we can visit these schools before they close, we can counteract this pernicious practice.

OHIO AND INDIANA.

Rev. B. W. Chidlaw reports:

At the close of the forty-second year of my labors as a missionary of the American Sunday-School Union, I am permitted gratefully to acknowledge, "Hitherto the Lord has brought me." During the past year I made 153 addresses to Sunday-schools, preached 83 sermons, wrote 300 letters, and travelled 14,000 miles. I aided directly and indirectly in establishing 11 new schools. To each a donation of our excellent books was made. On my field, Ohio and Indiana, the improvement of schools already organized in management, methods of Bible teaching, and general Christian work, occupied much of my time and attention. Indeed our missionary work is greatly dependent for its success upon such helpers.

COUNTY AND TOWNSHIP CONVENTIONS

have offered me many and important opportunities of promoting the Sunday-school work. Last spring I was invited to a convention held in Ripley county, Indiana. It was ascertained that destitutions abounded, and that help was needed to organize schools in those localities. Engagements already made prevented me from assuming this labor of love, but I employed a student at Hanover College, a young man of experience, energy, and capacity to enter the field. In five months, laboring in three counties,

he organized 20 new schools, into which were gathered 105 teachers and 740 scholars. The cost of this service was only one hundred and ninety-seven dollars. This young man is preparing for the gospel ministry, and is dependent on his labor for the means of prosecuting his studies. In a letter lately received, he says: "I hear frequently from my schools, and most of them are doing well. I can go through this college year on the money paid me by the American Sunday-School Union, but I want employment next summer, and this Sunday-school missionary work is what I desire."

I hope to secure the services of this young man, and thus to promote the Sunday-school cause, and help him in his preparation for the work of the ministry.

I wish the American Sunday-School Union had the means to employ a host of such devoted, efficient, and useful laborers.

My opportunities of attending and addressing large gatherings of Sunday-schools and their friends have continued as in former years. The meetings are held in churches or in the groves, and are always largely attended and we trust made a blessing to the juvenile hearers.

During the past year I frequently visited the State Reform Farm School for Boys, located near Lancaster, Fairfield county, and found a hopeful field for Sunday-school missionary work among near 700 wards of the State. The officers of the institution are much interested in the Sunday-school. The boys are supplied with the lesson leaves prepared by the American Sunday-School Union. A large number of them commit the lesson to memory and recite it in the chapel. Their accurate and prompt answers to the questions show that the lesson is well prepared. The influence of this Bible study is a power in the reformation of these juvenile delinquents, and is employed with great confidence in leading them to a saving knowledge of the truth and a useful life. Encouraged by the favor of God and His people, the long-continued confidence of the American Sunday-School Union and its officers, the prospects of future labors are cheering and hopeful.

MICHIGAN.

REV. THOMAS WRIGHT, *Superintendent.*

The past year has been marked by the decided progress of the Sunday-school missionary work in Michigan. We were very fortunate in securing the services of two choice additional laborers for the first six months of the year; one of them, C. C. Bicknell, to divide the work with E. S. Ingersoll, on his large and important field in the Grand Traverse region; the other, Elmer Carrier, to re-canvass the new counties on the eastern side of the State. Both of these brethren proved untiring and successful missionaries, organizing a large number of schools, and inspiring the people with new courage and zeal in the Sunday-school work. During the 14 years in which I have had charge of the work, about 1300 Sunday-schools have been organized in destitute districts of the State, embracing nearly 37,000 scholars. Much additional time and labor was also bestowed in building up other schools needing counsel and pecuniary aid, and in advancing the general interests of the cause in the State. While much has already been accomplished in canvassing the new counties, there are still other settlements forming every year that will require attention, and all will need the fostering care of the Society until these rising communities become stronger in numbers and wealth.

The dear old missionary, Deacon Upson, has held on his way, doing what he could in his beloved work, against the tide of personal infirmities and fatal sickness in his family. In the early part of September, Brother Upson was greatly afflicted in the death of his wife. "During the period that her husband has been travelling through the destitute settlements of this State, as the agent of the American Sunday-School Union, she has boxed and forwarded to their respective destinations some \$10,000 worth of books for Sunday school libraries. In everything pertaining to the moral and religious welfare of the city and the State, she took a deep and abiding interest."

Henry Densmore writes:

Returning home one Saturday, after three weeks' absence, I came to a log school-house, which seemed to be abandoned. Thinking perhaps they had built a new house in some other part of the district, I stopped at the first house to inquire about it; found the people so divided they could not agree to have week-day school, Sunday-school, nor meetings. There were over 50 scholars in the district. I asked what the trouble was, and soon found missionary work to do of the hardest kind: prejudice to overcome and differences to harmonize. I visited every family in the settlement, and soon found where the trouble was. I asked them if they had ever tried a union Sunday-school. They said, "Yes, they called it union, but some pitched into it *because* it was union and broke it up." "Well," I said, "I am a stranger here, and I want to see every man and woman and child in this district at the school-house to-morrow, at 10 o'clock A. M., and if we have a failure let us all agree upon it." And, out of curiosity or otherwise, the house was full. I heard one man say to another, "Do you suppose that tall fellow has faith enough to start a Sunday-school here?" "He may start one," said the other, "but it won't live a month." This nerved me for the work, and the Lord helped me as He never had before, and gave us a great victory on the union plan. The school was started with 7 classes and 85 scholars, beside a large adult Bible-class. It has never stopped since, and last January they commenced the new year with 10 classes and 76 scholars. We got a German from another district, who was a "living epistle," to superintend the school, and the Lord has blessed it with several Christian teachers.

During the year I have organized 4 schools where they had no Christian help; now they have Christian superintendents and mostly Christian teachers.

So far as figures will show the result of my 12 years' work, I have organized 194 new schools, with 932 teachers and 5321 scholars, beside visiting and otherwise aiding 232 schools, encouraging 4741 teachers and 27,620 scholars; have called upon over 1000 families and distributed nearly 1000 Bibles and Testaments. To accomplish this I have travelled 70,689 miles.

If this ground has been well prepared and the seed properly sown, "what will the harvest be?"

During the six months of Mr. Ingersoll's labors, he organized 7 new schools, with 22 teachers and 98 scholars. And during his nearly 20 years' connection with the American Sunday-School

Union, as a missionary, he reports that he has organized over 600 Sunday-schools in this State. On account of his advancing age and frequent seasons of illness, taken in connection with the remoteness of his field of labor, a commission of six months was given him, and a younger man associated with him on the same field, viz., Mr. C. C. Bicknell, who reports :

The field assigned me comprised five counties in the Grand Traverse region, in Northern Michigan. The first two months were mostly spent in American settlements. To me, the most interesting and, I think, the most productive part of my work was in the very destitute districts, among foreigners and in Roman Catholic communities. During the first five months of my service I organized 32 schools, in which were gathered during the season over 1500 scholars. The last month was spent mostly in attending conventions; 29 schools were visited, containing 2335 scholars. In the performance of this work I travelled 3388 miles, 1000 of which was on foot. As an old German expressed it, "The Sunday-school missionary, he first come and hunt us in the bush."

Elmer Carrier reports :

I commenced my work as missionary for the American Sunday-School Union April 13, 1877. Quite often the people feel the need of a Sunday-school, but owing to a lack of confidence in each other they are unable to accomplish anything, and unless one comes in from outside, the probabilities are that nothing will be done. The first school I organized is in charge of a young man, 18 years of age, who walks three miles from another district, where he also teaches. The school is in such a prosperous condition that it did not think of stopping for the winter.

At a place in Tuscola county, where there never before had been a Sunday-school, there was quite a stir and a great deal of enthusiasm: one woman carrying her baby two miles, and expressing a deep interest at the meeting and a willingness to teach and carry the baby every Sunday. A young man present volunteered to carry it for her if she would come. A man living in the same community said that he was just on the point of moving away, so as to give his children better church privileges, especially Sunday-school privileges. He entered into the Sunday-school project with a great deal of spirit. One man told me that he never before knew the great power a Sunday-school was in a community to make the people better, until the present one was started. So far as my work is concerned, I almost always succeed

in doing away with objections to the International Lessons, and have the pleasure of knowing that the schools are accepting the helps so freely made for them.

NORTHWESTERN DEPARTMENT.

F. G. ENSIGN, *Superintendent.*

Every new year reveals special wants, and new phases of Christian effort are called forth by the exigences of the times or the progress of the people.

One year the problem is how to get schools started. People need to be shown *how* they can do the work over against their own doors. The next, it is the burden of our toil to keep all the schools open *twelve* months in the year. Then, to instruct the teachers and awaken enthusiasm sufficient to carry forward Sunday-schools when there are few conveniences, a small corps of workers, and meagre encouragement from the whole people, requires no little labor and care. Hence, our missionaries find their time occupied, winter and summer, not as "travelling strangers," but living missionaries, who gather *all* the people together—men, women, and children—and establish a school for the study of the Bible. Then, in winter, when people in the country have most time, meetings for instruction of teachers and for leading the inquiring to Christ are held, and thereby the Word of the Lord is established in these settlements.

Turning to *one* field in Nebraska, where there were few Sunday-schools when we began, in 1872, outside the chief towns, and winter Sunday-schools were not thought practicable, one missionary counts, this winter, 120 live schools of his planting. This is but *one* field and *one* item. The sentiment not only, but also the practice, has changed; the Sunday-school is the popular thing there, and it continues twelve months in the year.

These things are not brought about except by close application and much prayer.

Witness one school out on the prairie: not many workers, but the lady superintendent bears all the school in her heart; though

cumbered with many household cares, she plans a Christmas-tree, and with her own hands prepares some little token for every member of the school—80 in all. Homely and simple the tree may have been, but the presents were beautiful beyond description, for love was moulded into every one, and prayer and faith and promise. How to win the people to Christ was the burden of her thought and prayer and labor; and through the means of a *tree* she found the answer.

From Western Iowa comes a word which well illustrates this work. Of 56 Sunday-schools organized, neither regular nor occasional preaching had been sustained nor had, except in *four* instances; and yet, in one school, over twenty had accepted the Saviour.

Truly, this kind of sowing the seed in the waste places will not bear fruit unfriendly to church organization, when the time comes for such a step.

In one field visited by Rev. J. M. Gibson, D.D., pastor of the 2d Presbyterian Church, of Chicago, last year, a pastor said, "When this school was organized I was not friendly to it because I *feared* it would interfere with denominational work nine miles away. But the school was started, and after four years a revival followed, and all but two of those who united on profession with the church formed were led to Christ by the study of the Word in the school. Not only so, but five other preaching places have been opened to me by as many of these union schools."

It has been said that one-fifth of the people live in the cities. To these centres of population the great preachers, the evangelists, the temperance reformers go. The churches, the halls, and the tabernacles are there, and the laborers can get support. But what of the four-fifths in the less favored country, who must meet in small school-houses, in private dwellings, or in some friendly barn? The Sunday-school missionary can and does act as an evangelist and pastor to such people.

Rev. E. F. Williams, of Chicago, went into Wisconsin and Minnesota last fall, to see this work. One little school there had been in existence for, say, four years. The meeting we had was

small, the weather was unfavorable, the prospect discouraging; and yet, some who had toiled in that school, without having found Christ, were led to Him before the meeting closed, and others followed, until 20 came; and subsequently 100 persons signed the pledge of total abstinence, and now a church has been formed of those who have been born into Christ's kingdom.

The grasshopper scourge that has retarded emigration and impoverished many of our frontier settlements having disappeared, and the fear of their return having been allayed, the emigration to the new States west of the Mississippi has already begun. Some of our oldest missionaries in Minnesota write that nothing has been seen in that State to equal the present rush, since 1856; and reports from other States confirm the statements of heavy emigration thither.

Theorize as we may, the facts are, that the first institution of a religious character in these new settlements will be *union*, union Sunday-school and, perhaps, union preaching; and to the former this Society is called.

We have no need for controversy with any, for 800,000 neglected children in this Northwest is a spectacle over which those who are baptized with the Spirit of the Master and filled with the Holy Ghost cannot quarrel. They will, the rather, weep, and then rejoice in any agency that is reaching the destitute places by the gospel of His Son.

With business men the question is coming more and more to be, How many people can be reached with the amount of money given? and not How much money do you get? What agency can most successfully reach the thousands *now* with the money given *to-day*? One of our most successful business men in the West has been looking up this Sunday-school work, and, after employing a man in the West, under our commission, for a year, and renewing his agreement for the second year, speaks of it as one of his *best investments*.

But we turn to the records of some of our missionaries themselves, and they will briefly give a specimen of their work.

We cannot close without a word of thanks to the religious and

secular press for the many articles published in reference to our special work, nor do we forget the generous donations to the cause by our leading railways, in the favors they have shown us.

Rev. William Metcalf writes from Southern Nebraska :

It is pleasant to note that, during the year, 9 churches have grown out of the schools under my care, and that there have been about 100 conversions, as the spiritual results.

I have had, during the year, many trials and hardships on the field, stopping at some places where I could not sleep an hour during the whole night. I have been put into a room in a sod-house with six grown persons, and the room only some ten by twelve feet, and mostly underground.

I. P. Gage, missionary on the North Plate, in Nebraska, writes :

The past year, my fifth, has been, like previous years, one of blessed privilege. It has had its trials and crosses as well.

Most of the new schools have been begun in districts where no other Christian privileges were enjoyed. In a single county a full score of my schools are the only religious gathering held. In many of the earlier-formed schools of previous years, regular preaching services are now held, and some churches have been formed. About 30 conversions have been reported in one neighborhood, and half as many more in another place.

I have during the past year, as for three years prior to this, had a kind of general supervision of the Sunday-school work of the State in connection with our State Sunday-School Association. This has brought added cares, but also, I am confident, greater facilities for furthering the work.

In aiding existing schools, I have sought to impress upon all the value of Bible knowledge, and to this end have introduced, wherever possible, whatever helps I could to the pupils. And now in reviewing this work one may notice that Nebraska Sunday-school scholars in the study of the Scriptures are diligent, reverent, intelligent.

This then is the summary for the year. New schools have been planted in the waste places and became centres of Bible light to all the regions round about. Older schools have been strengthened and elevated, and all, both old and new, have awakened an intelligent, reverent study of God's word, and this entrance of the word has given light to many darkened souls, causing joy in a newly found Saviour.

Every indication bids us expect this year a heavier immigration than for any previous season, and we feel the importance of meeting our new fellow citizens with every gospel privilege. To this end I renew my supplication contained in each previous report, for new helpers. Two men are needed. The work is ready for them, lo, these many months. The fields are white already for the harvest.

I may be permitted to express my conviction that the work which I have been instructed to perform by the American Sunday-School Union is a work which none of the denominations of Christians in the State as such could begin to accomplish, and in saying this so emphatically, I do but repeat the universal testimony of Christian people who have lived, many of them a border frontier life for forty years.

DAKOTA AND IOWA.

William S. Bell writes :

In looking back over the past year, I feel that there is much for which to be thankful, though in some respects I have labored under peculiar disadvantages. The most of my new work for the past season has been in the counties of Northwestern Iowa. Of the schools organized but two were in neighborhoods where there was any regular preaching. Two of the most successful are superintended by ladies.

Last June was held a very successful Territorial Sunday-school convention under the leadership of Mr. Henry Plant of Minneapolis, who, by his earnestness and Christian spirit, greatly won the hearts of our people.

J. S. Love, of Western Iowa, writes :

In addition to the work of organizing and aiding schools, I have, during the year, organized and held township conventions with the view to encourage young and inexperienced teachers, and to give them clearer ideas of their work and of the methods best adapted for its successful prosecution.

As secretary of county and district conventions, I have arranged for and attended them with profit to myself and to the cause. I have also been successful in working up a Sunday-school association in Council Bluffs, which is growing in numbers, in interest, and in usefulness.

Allow me to mention, among many, a few reasons for encouragement. In some portions of my field, less than two years ago, Sunday-schools and religious meetings of any kind were unknown,

and the Sabbath was no more regarded than any other day, the farmer busy in his field, or worse, spending holy time in the saloon, while his boys were fishing or hunting. Now we have interesting Sunday-schools. A year ago, last harvest, in one such place I spent two weeks; then almost every one was busy in the field on the Sabbath, reaping the fruits of the earth, while I was quietly and prayerfully sowing the seed of the kingdom, leaving the result with Him who alone can give the increase. Last harvest I was in the same settlement. Now the Sunday-school by its mighty power has silenced the clatter of the reaper on the Lord's day, and instead of the silly trifling song formerly sung on the Sabbath evening, one can now hear hymns of praise warbling from many a glad and loving heart, Jesus and His love being the burden of their song.

In another place where gambling and vice of every kind was practiced on the Sabbath, we have now one of the best schools on my list, and the superintendent reports fifteen conversions. Other superintendents report great seriousness on the part of teachers and scholars, but are unable to specify the number of conversions.

Report of C. S. Billings, Iowa.

In the review of labors for the past year there is a deep satisfaction given me, as I see to what account my labors have been turned among the destitute and otherwise unreached of our people, who live at a distance from religious privileges, are poor and unable to sustain any service, and who are often quite indifferent to their own and their children's good; and also to those who would do good but know not the way, my labors have been especially directed.

Besides the culture and interest, I might speak of the union and love, effected in the various districts. I can only say that besides organizing and visiting schools, I have held three conventions, which were of unusual interest, and conducted four revival services, in which some 75 were converted. Thus in closing this year I feel thankful that so much has been done; that the interest in the schools is indicated both in their continuance and increase in numbers.

MINNESOTA.

D. H. Mason, of Northern Minnesota, reports:

In hearty co-operation with county Sunday-school associations I have planned and held five county conventions and six local institutes, and during the winter conducted several series of revi-

val meetings, which were greatly blessed of the Lord. A Sunday-school which I organized in Todd county in midwinter reports a large increase in numbers and interest, house crowded every Sabbath with an attendance of over 70 scholars. During a recent revival meeting, 20 persons were hopefully converted.

In early summer I received a letter from the secretary of one of our schools in Becker county, saying she now had good news to write. "Some of the most influential persons in the neighborhood had been converted," and most of her class of boys had given their hearts to Christ. This work had its origin in a little prayer-meeting. Three of the teachers one day tarried after Sunday-school to implore God's blessing upon the Sunday-school and the neighborhood. Seemingly, while they were yet speaking, the blessing came, for that very week sinners were strangely brought under conviction, and fled to Jesus for salvation.

Our Sunday-school conventions are growing better every year. The workers appreciate their value not only in awakening thought and enthusiasm, but also as a means of educating the people in better methods of teaching. For their success we are greatly indebted to Henry Plant, Esq., of Minneapolis, who is generally with us, taking the lead in this department of instruction.

W. M. Lewis and myself spent a week holding meetings in a new town on the railroad. As a result a temperance society of over a hundred members was formed and a church organization soon followed. As I stand upon the summit of our field, upon which we have operated for the past seven years, and count in forest and prairie, hill and valley, 211 "forts" *established* and **HELD** for Jesus, manned by a corps of 670 officers and teachers, training 4800 recruits for valiant service in the grand army of the Lord, I consider it the greatest privilege that my life and health are spared to continue in this glorious cause.

Report of W. M. Lewis, from October 1, 1877, to March 1, 1878.

The field upon which work was begun had been impoverished in a fearful manner by the grasshopper scourge of three and four years' duration. The people had been greatly discouraged, but the grasshoppers having taken their flight in the autumn, hope had revived, and they were sure that if they could subsist during the winter, another season would bring more prosperous times.

D. H. Mason of Northwestern Minnesota was assisted for one month on his field, and then he assisted me upon my field. Meetings were held in several of the principal towns. Our ob-

ject was to get the people interested and then turn the meetings over into their hands to be continued or not as they pleased.

At one place the people became aroused on the subject of intemperance, and meetings of this nature were instituted, at one of which, the first, many signed the total abstinence pledge. The winter has been unusually favorable for our work, and much good has been accomplished which cannot be expressed in words. Our work is particularly "seed-sowing." Others who shall come after will reap where the American Sunday-School Union's missionaries have sown.

WISCONSIN.

S. M. Love reports :

I commenced missionary work for the American Sunday-School Union about the middle of May last, but being laid up by sickness during the month of August, I have been only nine months in active service up to this date. My field of operations has been chiefly in the western portions of the State, where in the rural districts the greater destitution prevails.

Some years ago the American Sunday-School Union had a missionary in this part of the field, but from causes to me unknown his labors were suspended.

Like neglected fields without cultivation, which from year to year yield only a denser growth of weeds, briars, and thorns, so in these fields of moral waste are the weeds of sin, the briars of skepticism, and the thorns of infidelity, shutting God's truth from the minds of the children and youth, so that the Bible is ignored, Christianity sneered at, and the Sabbath desecrated.

Such is the condition of not a few of those neighborhoods where I have organized Sunday-schools, and where, through the Sunday-school missionary, the standard of the Cross has been raised, in some instances for the first time. And even in the midst of such darkness, we find some who are groping for the light, and whose hearts are seemingly ready for the reception of the truth as it is in Jesus.

KANSAS AND COLORADO.

L. Milton Marsh, superintendent, reports :

Another year of precious seed-sowing and gathering of sheaves, with its labors, privations, and blessed enjoyments, has just closed. Myself and co-laborers have given 32 months to this

work. As a result we are able to report 115 new Sunday-schools organized, with a membership of over 3700, and 202 schools aided, having over 12,000 teachers and scholars.

A large number of Sunday-school conventions and institutes have been held, developing more than usual interest in Bible study. Ten new schools were established by the influence of one convention. Several churches have grown out of schools started during the year. Quite a number of institutes have been followed by revivals and an ingathering of precious souls.

One of these institutes was held with a Union Sunday-school started about three years previous. At the closing meeting several professed conversion, and a prayer-meeting was established, continuing daily for several weeks, and 25 conversions were reported. At another place a Union Sunday-school of 40 members was established, and it continued through the summer and autumn. Late in November we held an institute with them, and at the close of our meeting, Sabbath evening, 20 arose for prayers, and on Monday night 15 professed conversion.

Thousands of people are now coming to our State, seeking homes upon our broad prairies. They need help to organize and establish Sunday-schools and religious privileges. A little timely aid will determine the character of these settlements. We need *immediately* more Sunday-school missionaries to give a Christian greeting to these new comers and to encourage them in the midst of the trials incident to pioneer life.

Dr. C. Humble, missionary in Southern Kansas, writes :

There is a decided increase of interest in Sunday-school work. One county and three local conventions have been held ; from one of these came a revival which resulted in the conversion of 14 persons. In three neighborhoods where, at my first visit, there was no religious service of any kind, precious revivals have followed.

In one of these, the only man really anxious to have a Sunday-school was unconverted and profane. After two efforts the school was established and preaching soon secured. This man and two of three of his family, with about 30 others, were made to rejoice in Christ. The Sunday-school and a church of over 30 members are now in a flourishing condition.

In another school a series of meetings was held, and at the close 42 professed a determination to trust in the Saviour and serve Him. A Christian society was organized and meets twice a week for prayer and conference.

Rev. W. M. Wellman reports:

About one-third of the 33 Sunday-schools I have organized were where there had been no regular preaching, and in several instances were followed in a few months by regular preaching; and in two cases, if not more, by churches and revivals, with from 10 to 20 conversions.

One man said to me, "We thank the American Sunday-School Union for bringing about in our community that peace and unanimity of Christian effort which all other things had failed to do." He said: "We are now united in effort and we dwell together in unity. We keep up our Sabbath-school all the time. A healthy church has grown out of it. We have enjoyed a stirring revival, and a number of souls are rejoicing in Christ, who probably would not be had it not been for the efforts of the American Sunday-School Union."

Interesting incidents might be multiplied. Our Society is gaining in favor in the West, and I look for a bountiful harvest this present year.

REPORT FOR THE SOUTHWEST.

REV. W. P. PAXSON, *Superintendent*.

This field comprises about one-fifth of the population of the United States and Territories, and our work every year grows more and more interesting as we are permitted to gather the results of former years' services. Although the open mild winter has rendered the roads almost impassable on account of mud, yet our record of work done is a good one. Immigration is still pouring into the field. The great lines of railroads leading down into this country are still crowded with "home seekers," who bring what little of earthly wealth they have, and their families, the last often greater than the former. They seek a home either in Missouri, Arkansas, or Texas, and our work is to meet them with the Sunday-school. They welcome us gladly, especially those of them who have enjoyed these privileges in the older States. They make good "workers" for the new schools we organize in pioneer districts.

W. J. Haydon, missionary for Southwest Missouri, writes:

For nearly twelve years I have been laboring in the Sunday-school missionary work in this State and Northern Arkansas.

During that time God has permitted me to organize over 600 Bible-schools and gather in over 35,000 children, who have been instructed in the word of God. I have aided and visited as many more. From these schools have grown 95 church organizations. I have assisted in many revival meetings and witnessed many precious souls brought into the fold of Christ, who had received religious instruction in these little nurseries that I had planted.

During the last year a large amount of Sunday-school literature, tracts, &c., has been distributed. Have visited 400 families at their homes, and read God's word and prayed with the most of them. In this way many are reached and enlisted in the work that could not otherwise be reached. Ten of my schools have been blessed with revivals, and over 200 souls born into the kingdom of the blessed Master. I have assisted in 5 revivals at Medoc, in Jasper county; Belleview, Greene county; Conway, Laclede county, and Liberty, Greene county, and about 65 souls were converted.

John Cassell writes from West Missouri:

Several remarkable revivals have this winter been a result of a knowledge of the Scripture through the Bible-school.

At one point 70 conversions were mainly from Sunday-school seed-sowing; a church was organized. At another place, 17 were added to the church.

The Lord has abundantly watered the seed of the kingdom, and the sun of righteousness shone upon it, bringing forth much fruit to eternal life.

Rev. George S. Brinkerhoff has been doing a noble work in the Southeast, organizing schools and conventions. He thus writes:

In taking a comparative view of the past year with former years, I see much to encourage us in our missionary labor. I find in five years' time much improvement in every way. The preaching is growing better, the study of the Bible more thorough. Young people are getting more intelligence. It is not so much now to defend the Sunday-school idea and overcome the opposition to Bible-schools, but I find the greater desire is to know how to carry on the routine of Sunday-school work successfully, how to execute the work.

Last season a superintendent lamented their poor music, and did not know how to improve it. I gave the suggestion to him to invite performers upon musical instruments to bring their instruments into the Sunday-school and play them in connection with

the singing of the hymns. I read to him the 150th Psalm as authority for such work, and told him it would be the means of bringing many an apparently wild and reckless fellow to Sunday-school to hear and engage in the music; that he would be willing to be bored, in his estimation, a half hour or hour in going through a Scriptural lesson to listen and sing afterwards. To my surprise the superintendent acted upon my suggestion, and brought in a young man with his fiddle, who played for the neighborhood parties and dances, and another young man with his accordeon. Immediately everybody went to Sunday-school. Old and young crowded the house, through curiosity, to hear and sing with a fiddle and accordeon. It was a new thing to see a fiddle helping to praise the Lord instead of the devil. The result was in several months afterwards that the fiddler and several of the dancers made a profession of religion.

W. H. Gill, of Northwest Texas, writes :

In sending in a summary of the past year's work, I would add that the success of our work in this field during the past year has exceeded my fondest expectations.

In Clay county, I found only one county school-house completed, but planted 7 schools there, and now from one of these comes the tidings that the superintendent is preaching the gospel where it was never heard before. Here, as in many other places, the Union Sunday-school was the very first move towards education, either religious or secular.

It is with great pleasure that I note the fact of the increase of Christian union among all classes. It is astonishing what power this Union work has. It can enter places where all else has failed. At a village on the I. and G. N. Railroad, I held a Sunday-school protracted meeting recently. The presiding elder of the district said to me, "If you can effect anything there, may the Lord help you!" Another minister was asked to go and preach there, but he refused, remarking: "I always give that place a wide berth." At the third meeting, however, a hopeful Bible-school was planted, enlisting all the available Christian workers.

Rev. John S. McEwen, of West Texas, also reports progress.

THE SOUTH.

REV. JOHN McCULLAGH, *Superintendent.*

During the past year I have addressed large Sabbath-school meetings, from Charleston to Boston, and received a cordial

welcome. My appeals in behalf of the destitute South were responded to with liberality.

A grand mass meeting of the friends of the American Sunday-School Union was held in Lincoln Hall, Washington, D. C., January 28, 1878. Judge Strong, of the United States Supreme Court, presided, and made an eloquent and telling address. He referred to the meeting held in Washington 47 years ago, when speeches were delivered by Senators Daniel Webster, Theodore Frelinghuysen, and others, in behalf of this great national Society. He then drew a glowing contrast between 1831 and 1878, giving a summary of our 54 years' missionary work and the results, and closed with a powerful and thrilling appeal for help to THE SOCIETY THAT CARES FOR THE CHILDREN.

The Rev. John Hall, D.D., of New York, was the orator of the evening, and spoke with commanding ability and eloquence.

His excellency President Hayes occupied a seat on the platform, and manifested a lively interest in the exercises. He and Mrs. Hayes are both known to be warm friends of the American Sunday-School Union.

The presence and blessing of the good Shepherd has followed our missionaries on their respective fields of labor, so that a great and blessed work has been accomplished, souls have been converted, and churches organized, causing the wilderness and the solitary place to be glad for them, and the desert to rejoice and blossom as the rose.

Hundreds of facts might be given showing the necessity and value of Union Sabbath-schools; the following will serve as samples:—

KENTUCKY.

From Adam Reeder, our "Mountain Missionary:—"

I went to Perry county in the fall of 1876, where I spent part of November and December. Visited 533 families, and found 310 of them destitute of the Bible.

I organized a Sunday-school at Green Hill, in Jackson county, at a little log school-house in the back woods, where they never

had any preaching. Now they have a church organized, have recently had 36 accessions to the church, and 34 of them were from the Sunday-school.

I have organized a Sunday-school in Barboursville for the colored people, where they had neither school nor church. It was quite a difficult task to get them to take hold of anything of the kind, but I gave them the ground, and now they have built a good house, have a prosperous Sunday-school, and a church of some fifty members.

The people of the mountains owe a big debt of gratitude to the American Sunday-School Union for the moral and religious influence that it has diffused among them.

J. H. Hopper writes :

During the year 1876, in canvassing one of the mountain districts of the State, I was led to a point near the R— river. I don't know that a missionary had ever given this people a call before. The next morning began the movement to build a cheap house for religious services. After a time the house was completed, and a Union Sunday-school was started. During the summer of 1877, a man of God said he would go and preach for them. The Lord blessed his labors. Souls were converted, a church was organized, and they now have regular monthly preaching. At the first visit—no house, no Sunday-school, no preaching; but now, thank God, they have all three. To the Lord be the glory and praise.

1870 and 1878.—In 1870, in a certain place, there stood an old dilapidated building called a school-house. Now there stands a large and comfortable meeting-house, where two denominations have organized churches, and are now a happy, quiet, and religious community. Truly the Sunday-school is the nursery of the church!

From Rev. J. C. Buchanan :

There has been a general revival in nearly all the schools organized, and a marked improvement in family devotion. The M— district, in Taylor county, was one of the hardest places in my work last year. I paid them three visits, and finally succeeded in starting a Sunday-school. I gave them five dollars' worth of books, besides furnishing Bibles and Testaments. They received my statements with much distrust, and with great timidity determined to use the books. The Lord has most graciously blessed the work. They have preaching at stated times, and quite a number have been converted.

I visited a very destitute section of Adair county called B—, last summer. In a large and densely settled territory there was not a man to pray, either in public or in the family. The Sabbath was a day for sports and games. After spending four days with them and visiting several families, the school was started. The outlook was dark indeed, but by perseverance the work went forward, and the entire district became interested. They have a church organized, and preaching by two denominations. All praise to the Lord!

TENNESSEE.

Rev. Isaac Emory reports :

During the past three weeks I have made visits to more than a score of places. I find most cheering results, and in several places very interesting revivals in progress. One church reports over 50 additions within the past few days. At another place over 40 have been hopefully converted, and the blessed work is still going on. The same glad tidings come from another town. Last Sabbath I spent very delightfully in visiting two schools in the country. The review of the lessons was such as would have been a credit to any school, even of better advantages. The following morning I walked four miles and opened the way for another school, where one had long been needed. With promised help I feel assured it will prove a great blessing to the destitute youth. I found some of them without shoes, yet their bright faces beamed with joy when told it was to be free and all could come, however poor. I have assisted in holding a number of gospel temperance meetings during the month. Over 900 of all ages signed the pledge and promised to abstain from all that will intoxicate.

NORTH CAROLINA.

From Rev. G. S. Jones :

Fourteen Union schools have been blessed with gracious revival seasons, resulting in the hopeful conversion of about 170 souls. One new church is the outgrowth of a Union mission school.

One school, opened in the highlands of Macon county, whose first session was conducted on a *dirt floor*, will move into their new church building about the 15th of April.

"EGGS AND HONEY."—At the close of a meeting held for the purpose of organizing a school, I exhibited some little books, samples of what seemed best adapted to the wants of this pioneer mission. "I want one of dem ar pictur books," said a boy.

"I'll fetch some hen-eggs to pay for it." An old lady who seemed glad to know the exchangeable value of home-made articles proposed to bring "some mighty nice honey for some of the same sort o' books." Your missionary never made a "*sweeter*" bargain; it was just as she represented, "pow'ful sweet, I tell ye." To the "hens" and "bees" this school is indebted for its first supply of books.

A NOBLE EXAMPLE.—One of our "Centennial year" Union schools which started under very humble circumstances in a dark, dingy cabin, with 25 pupils, is now comfortably quartered in a well-furnished hall, having increased to about 200 members, and is supporting one of its number (a poor but worthy young man) while pursuing a course of study at college, preparatory to entering the gospel ministry.

SOUTH CAROLINA.

Rev. T. H. Legaré reports :

A great and wonderful change has taken place in the counties comprising my field, which are now pretty well supplied with Sunday-schools. The "poor whites" seem to feel that they must carry on the work started and sustained for a number of years, at a very heavy outlay, by the American Sunday-School Union.

The colored people are also doing the very best they can, highly appreciating the aid we have rendered to them.

ALABAMA.

Rev. J. J. Strong writes :

I am confident that this year's work is by far the best of any since I have been at work in this field, in these respects: more conversions of Sunday-school scholars; a number of churches have been very much awakened and have had extensive revivals, which seem to grow directly out of the Sabbath-schools; also, a more lasting Sunday-school interest appears to have been awakened in most of the region in which I labored during the year.

As an instance of what is being accomplished, a year ago I found Cook's Springs Sunday-school in a dying condition, with no books and no man able or willing to contribute to get any, except the superintendent. I made them a donation. The superintendent writes as follows: "We have just passed through one of the greatest revivals that I have ever witnessed, and all who saw it say they never saw its equal; nearly every sinner con-

victed and converted, and I believe every one of our Sabbath-school is gloriously happy, and has joined or will join the church. I pray God's blessing on the American Sunday-School Union that sent you here. I suppose you have a knowledge of the wonderful work God has accomplished at Gillen's Chapel through your Sabbath-school, where, as you know, the church was dead and disorganized. They have had a glorious revival there, also, which sprung entirely out of the Sabbath-school they have organized. They have reorganized the church, and are now shouting, 'Glory, hallelujah!'"

FLORIDA.

From John C. Eastman :

Less than two years ago a friend was persuaded to start a Sunday-school at W. The people would not contribute anything for its support, so we gave them a library. The school grew in numbers and interest. They were delighted with the new tunes in "Calvary Songs;" the music drew in outsiders, so that when a preacher found them he had good audiences. The superintendent was converted and many others with him, and they were soon able to organize a church, which now numbers about 60 members, and the school is self-supporting, and will probably lead to the organization of others. Schools organized last year amidst many discouragements are now flourishing, having decided that "life is better than death."

CALIFORNIA.

Rev. J. Wayne Snowden reports :

I have the pleasure of reporting progress in this needy and important field. The good news has been proclaimed and taught on mountains and in vales; the Bible placed in the hands and homes of the destitute; children have been gathered into Sunday-schools and instructed in the Scriptures; Christians strengthened and encouraged, sinners converted, and the way prepared for the onward march of the Church.

The Sunday-school work is, indeed, much more hopeful and steadily growing in interest. True, that ignorance and superstition, infidelity and spiritualism, Sabbath desecration and gambling, everywhere abound. "Darkness has covered the earth, and gross darkness the hearts of the people," yet God has declared that bread cast upon the waters shall be found, and His word shall not return unto Him void. We may, therefore, look for grand results in the near future.

FOREIGN WORK.

Mrs. H. Woodruff, the Recording Secretary of the Foreign Sunday-School Association, writes as follows:

The Sunday-school work abroad increases in interest constantly.

Letters from almost every country in Europe, from Japan and China, from Brazil and other South American countries, are full of love for the work, of increasing interest in the work everywhere, and of frequent reports of the conversion of souls. From Spain and Portugal, Japan and China very much is said of the importance and usefulness of the Sunday-school papers, which are eagerly sought by all classes.

The Japanese paper, although only a little more than a year old, issues 1500 copies monthly, is liked by all the missionaries of the various Boards, and about 700 copies are taken regularly. Of course, at present, the distribution is, necessarily, mostly gratuitous.

One of the missionaries of the American Board, in ordering some copies, says, "I think a great deal of your paper. The women ask for it eagerly, which I consider the highest compliment that can be given it."

Another, writing from the same mission, says, "I shall be obliged if you will send me 100 copies of your paper instead of 50, this year. My meetings are increasing, and I consider every paper given away a good investment of money. I noticed the chant in your last, and am glad to welcome this addition," &c.

Rev. Mr. Farnham writes from Shanghai, "It carries the gospel into the interior, where it could not be carried in any other way," and "is suited to adults as well as children, as all are children in Christian knowledge."

Through the kind contributions of a few ladies, we have translated into German, and published for the Sunday-school libraries, a little book—"Christie and his Old Organ"—which is received with eagerness by those who love the old, old story of Jesus and His love.

The same book is desired in Italy, and the sum requisite having

been received from two friends in New York, it will soon be published.

We are also about to do the same in Spain. Sunday-school literature is very much needed.

Rev. Mr. Priggen, who has just commenced Sunday-school work in Vienna, Austria, is very anxious to have "Christie" in Bohemian.

Recent statistics from Germany say that there are in the State churches established since 1863, 1450 Sunday-schools, 6416 teachers, 133,866 scholars. Including all denominations, there are 1961 Sunday-schools, 8149 teachers, 158,615 scholars.

There are four Sunday-School Unions: General Sunday-School Union Committee in Berlin, established 1863; Union for Wurttemberg, Committee in Stuttgart, established 1871; Union for Rhenish Prussia and Westphalia, Committee in Elberfeld, established 1872; Union for Bremen, Committee in Bremen, established 1876.

Allow me to add to the above that we are now helping to sustain and circulate Sunday-school papers in Germany, Italy, France, and Switzerland, although the last is self-supporting.

Through the kindness of the American Sunday-School Union we furnish several of our correspondents with *THE SUNDAY-SCHOOL WORLD* and *THE CHILD'S WORLD*.

CONCLUSION.

Of the things set forth in our Report this is the sum: progress under financial depression and disaster, a year of the right hand of the Most High upon us for good, His Spirit poured upon us from on high, and many wildernesses turned into fruitful fields. New England and New York continue their generous support, one estate in New York City establishing a fund of \$100,000. Our New Jersey missionary reports 220 conversions. In Pennsylvania there are still hundreds of communities where the Bible school is the only religious meeting. In Ohio and Indiana Chidlaw is still toiling and cheered. In Michigan the superintendent reports 1300 schools organized, with 37,000 scholars, in fourteen

years. The Northwest teems with toil and its products. Nebraska shows 120 new schools established by one missionary in five years; and another tells of 9 churches formed and 100 conversions. In Iowa, of 56 schools, all but 4 are where there is no regular preaching. In Kansas and Colorado Sunday-school conventions and institutes are proving means of grace as well as of knowledge, and numerous revivals have blessed the schools here as elsewhere. In the Southwest the same blessing is attributed to increase of honor given to God's Word; and one missionary reports 200 conversions, 600 schools gathered, with 35,000 scholars, in twelve years, and 95 churches resulting. THE SOUTH adds a large quota to the sum of fruits gathered: in one instance, a church of 50 members coming out of a school for colored people; another missionary reporting a general revival in nearly all his schools; another, 14 schools blessed with revivals and 170 conversions; and others bearing witness of great and wonderful improvements, for all which we thank God and take courage.

The American Sunday-School Union,

IN ACCOUNT WITH THE CONTRIBUTORS TO THE MISSIONARY FUND,

FOR THE YEAR ENDING FEBRUARY 28TH, 1878.

To amount appropriated, not expended, from	\$5,212 72	By amount of salaries paid missionaries, and	\$59,957 49
" last year,	60,694 50	" expenses of the department,	6,614 35
" receipts from March 1, 1877, to March 1, 1878,	4,086 24	" books and other Sunday-school requisites given to schools,	4,021 62
" legacies received during the year, . . .		" amount appropriated, but not yet expended,	
	<u>\$70,593 46</u>		<u>\$70,593 46</u>

A HOME MISSIONARY SOCIETY.—It is emphatically a home missionary society, working in what I believe to be the most important direction, among what I regard as the most important portion of the population, with the best agents, and with the most efficient instrumentality. It is preëminently a pioneer, working among the new settlements in the West. . . .

MOTIVES FOR SUSTAINING THE WORK.—Now, with these facts in view, we surely may feel satisfied that we are working in the right quarter, with the right objects, with the right agents, and with the proper instrumentality. . . . Talk of life insurance! This is an insurance society against ignorance, immorality, vice, infidelity, and all the thousand evils that arise out of these. And if I look at the small sum of money, comparatively, which it has cost to run this institution for the last fifty years, surely I may say, "Were there ever such results gained by the payment of so small a premium?" . . . Now, stand and look at the Cross of the Lord Jesus Christ, and you say, and I think you say it sincerely, "What shall I render to Thee, O my Saviour, for all Thy benefits towards me?" And He points to these early settlements in your land, and to these needy ones, whose condition and wants our brother here has so eloquently described, and He says, "There! there! there are the ignorant ones needing to be instructed, the lost ones needing to be saved! Just as much as you were needing my help when I came to this Cross to die for you, do these now need to be instructed, helped and saved! Go labor for them, and that will be thanking me."

The Rev. W. N. M'VICKAR, D.D., of Philadelphia, in a hearty strain asserted: I like the operations of this Sunday-school Society, because it takes things in their natural order, commences at the very beginning of things. . . . Give me the children, and let me kneel with them, and let me teach them the principles of a Saviour's love, and let me teach them to stand up boldly for God and God's truth, and we need not fear for the future of the church or of the world.

CONTRIBUTIONS.

The legal form of bequest is, "I GIVE AND BEQUEATH TO THE AMERICAN SUNDAY-SCHOOL UNION, ESTABLISHED IN THE CITY OF PHILADELPHIA, ——— DOLLARS."

THIRTY DOLLARS constitute a Life Member.

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HENRY PERKINS, Treasurer, 1122 Chestnut Street, Philadelphia.

MISSIONARY CORRESPONDENCE.

Persons desiring information concerning the missionary work should address

M. A. WURTS, Secretary of Missions, or

Rev. E. W. RICE, Assistant Secretary of Missions,

1122 CHESTNUT STREET, PHILADELPHIA.

Communications relative to the work in New York may be addressed to

F. H. WISEWELL, Sec. New York Dep. of Missions,

Nos. 8 & 10 BIBLE HOUSE, ASTOR PLACE.

Letters relating to the work in New England may be addressed to

NELSON KINGSBURY, Sec. New England Dep. of Missions,

67 FARMINGTON AVENUE, HARTFORD, CONN.

LESSON HELPS, &c., 1878.

THE SUNDAY-SCHOOL WORLD. For TEACHERS and PARENTS. Containing the INTERNATIONAL BIBLE STUDIES, for 1878, by Rev. JOHN HALL, D.D., of New York. Monthly, 50 cents a year. By MAIL, 60 cents. In clubs, 55 cents, postage paid.

THE SCHOLAR'S COMPANION. Containing FULL EXPLANATIONS of the INTERNATIONAL LESSONS, and other helps for Scholars. Monthly, 20 cents a year. 15 cents a year in clubs of five, or over, to one address, postage paid.

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² 100 copies and over at the 100 rates.

POINTS TO BE REMEMBERED.

1. The American Sunday-School Union aims to unite all the people in the study of God's Word, especially to reach those unreached by ordinary church agencies, and to lead them all to follow Christ.

2. It leaves them to choose that church connection which they deem best.

3. It has organized an average of 1226 Sunday-schools a year, or over three per day, for every day of the past fifty-two years, and has reached and aided about 5,000,000 of Sabbath-school scholars.

1824



THE
FIFTY-FIFTH
ANNUAL REPORT

OF THE

American Sunday-School Union,

1879.

PUBLISHED FOR GRATUITOUS CIRCULATION.

PHILADELPHIA:

No. 1422 CHESTNUT STREET.

AMERICA FOR CHRIST.

UNION SUNDAY-SCHOOL WORK AS AN AGENCY IN EVANGELIZATION.

ITS NEED; ITS FITNESS; ITS METHODS; ITS SUCCESS.

The people of New York evidently counted it a privilege to have the Fifty-fifth Anniversary Meeting of the American Sunday-School Union held in their city. The Semi-Centennial Celebration, observed in the Broadway Tabernacle, New York, in the year 1874, is still most pleasantly remembered, and the audience of friends and workers gathered in 1879 completely filled the large auditorium, filling the galleries.

The addresses were sound and convincing, of ripe scholarship and great oratorical force and beauty, and the eager attention given showed the hearers to be most receptive, and demonstrated that the meeting was one of great influence.

The Hon. EDWARD S. TOLLEY, of Boston, one of the Vice-Presidents of the Society, and the presiding officer at the meeting, said: It is the peculiar privilege of the American Sunday-School Union to reach the hearts and consciences of the children and young people of our whole country as no other institution can. And especially, it seems to me, it is its prerogative to give the youth of our land sound instruction concerning three important questions which lie at the very foundation of the welfare and happiness of society—temperance, immorality, and Sabbath observance.

The Rev. L. T. CHAMBERS, of Norwich, Connecticut, said: I never behold this Society in its actual purpose and achievement, without wishing that I had the power to do far more for its upbuilding. It deserves our loyalty.

The Constitution.—For example, its catholicity charms the heart, even as it satisfies the mind. On its banner is the simple legend, "A revealed Scripture, commanding Christ to be preached to all." It accordingly knows no creed but the Bible, no sect but Christianity. The history, the fellowship of a nation society like this, is to us a priceless heritage. It is well for the churches of these times to breathe this common, and, I may say, this upper air.

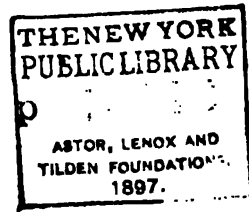
The Agency for Diffusion.—This is a Society which grapples with difficulties and does not retreat. It undertakes a work whose field includes the poorest and most ignorant of our race, and its beneficence is to the hearts that are spiritually hardened. Its feet are unweary, its hands are gently strong.

The Agency for Education.—It puts the Bible in the foremost place. The beginning, end, and aim of its work is the effort to give to the best advantage the knowledge of the truths of God. The Bible free, open, studied, and upon the same subject to the heart, that is its substantial concern.

The Success.—Well, then, to correlate for a little the way in which God has blessed this labor of love. See how true its commencement more than half a century ago to this simple hour, it has evidently been attended by the divine approval. Its work has constantly grown. Its spiritual victories have been multiplied. With greater and greater success it has done its work among the heathen.

The Future.—Take, for example, the five States of Illinois, Wisconsin, Minnesota, Iowa, and Nebraska. And in these five States are more than a million of the most ignorant and poorest people not attending any Sunday-school. What a tremendous sign of national peril,—the fact that six millions of children and youth have already no Sunday-school. But there are millions of children and youth who are already in Sunday-school. But there are millions of children and youth who are already in Sunday-school.

THE



55th

ANNUAL REPORT

OF THE

American Sunday-School Union.

MAY, 1879.

PHILADELPHIA:

AMERICAN SUNDAY-SCHOOL UNION,

No. 1122 CHESTNUT STREET.



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FIFTY-FIFTH ANNUAL REPORT.

THE materials for this brief annual history of the Missionary Department are from four sources, independent of each other, excepting the last two.

1. The superintendents and teachers in our schools.
2. Ministers and business men who reside on the fields we cultivate, or have had special facilities for becoming acquainted with the work.
3. The missionaries themselves, and
4. The official records of the Union.

It is hoped that all who read this Report will be satisfied by the facts presented that it is the Lord's work, and that since he has been pleased to own it with his blessing, it is deserving the confidence and support of his children.

The chief aim of the Union is to build up Christ's kingdom in the newly settled and more destitute places in our land, by inducing the people to read and study the Bible, and teach it regularly to the children and youth about them.

As auxiliary to this a pure and wholesome literature is introduced into these communities, especially intended to interest and instruct the children and young people, who else would be left without healthful religious reading. The little Sunday-school library often furnishes the only books of this character to be had in the settlement. And what better or safer companion can a child in the country, with few associations and opportunities, have than a good and pure book?

Those who have been so unfortunate as to be destitute of the Word of God have been searched out and supplied; and in communities where there seemed to be a demand for it Sunday-schools have been established, and religious services instituted.

How far the Union has succeeded in accomplishing the objects for which it has labored, and how wisely it has used the trusts committed to it, the following pages will indicate.

WHAT SUPERINTENDENTS AND TEACHERS SAY.

Superintendents, teachers, and laymen, who are on the ground, have asked for a voice in the history of this year's work, and below we give their words, omitting names in some instances. A lady from Massachusetts, who made a new home in Nebraska, says:

You can form only a faint idea, I think, of the vast amount of good done by the missionaries sent out by the Union. I had no idea of it until lately, and I think it is one of the grandest and most common-sense ways of teaching Christianity. In the district where I resided there were only a few Christians, and these were mostly cold. The neighbors were quarrelsome and vindictive. A Sunday-school was started by Mr. G., a missionary of the Union, and before the year was up there was a hearty religious feeling throughout the district, and many were brought to confess Christ.—R. D. K.

FEELINGS OF GRATITUDE.

I desire to express the feelings of gratitude which I, with many others in this State, entertain towards the American Sunday-School Union. The importance of this work can only be understood by those who are familiar with frontier life. Every community has representatives from many different parts of our country, besides the foreign population. Many Christian denominations are also represented. To bring these diversified elements into harmonious efforts for the Master has been our need.

As if commissioned by the great Commander for this special work the missionary of the Union came to us. His devotion to his work has been most earnest and sincere. Sunday-schools have been organized in districts where such work seemed almost impossible. A Union Sunday-school being free from all cant or selfishness all the people cheerfully unite in its support, and we find Baptists, Congregationalists, Presbyterians, and Methodists gathered by the faithful missionary in the same school-house, and banded together as the advance guard of Christian organization.

Despairing superintendents have been sustained and cheered

by his helpful words and quiet, persistent example, and languishing schools have been aroused to new life and activity by his encouraging presence. The full results of his labor can never be known on earth. Already church after church has sprung up in the path of his labor, and still the good work goes on. Truly of such a work may it be said, "The wilderness and the solitary place shall be glad for them, and the desert shall rejoice and blossom as the rose. It shall blossom abundantly, and rejoice even with joy and singing."—J. P. E.

IT IS SOWING SEED IN THE SPRING TIME.

The St. P. Union Sunday-school, which was organized by a missionary of the Union, January 19, 1876, has been and still is the only means of Christian worship in this district. The school has been reorganized annually (officers elected) without the aid of any one; yet the timely visits of the missionary and his lectures and instruction have done much to keep up the general interest. I know that other schools in our county have received like aid and encouragement from him.

It is sowing seed in the spring time; it is preparing the ground that it may germinate early. It is doing a work that the churches cannot (or at least do not) do in these parts. It is bringing people of all denominations to work together for Christ. It goes out into the highways and hedges to seek and to save that which was lost, and I think Christian charity can find no better field of work. There are five denominations represented in our school, viz.: Congregationalists, Baptists, Lutherans, Disciples, and Catholics.—E. C., Superintendent.

THE WORK MUST GO ON.

It is our earnest desire that the Sunday-school missionary may be permitted to labor with us a few years longer: 1. Because *union* is the very thing we want at present; we cannot divide into sects or parties; 2. The value is immense, for it brings us all together, and makes us as one people, of one heart and mind, and enables us to work unitedly, which we would not do if it were not for the Union; 3. The help which is rendered to the different denominations. Although all are united in the Sunday-school, still all are growing, and when the proper time comes will separate into their respective churches, but at present *Union* is our motto, and without that we could never succeed in our work.—J. G., Superintendent.

I can safely say it is wholly through the workings of the American Sunday-School Union that we have an organization here to-day of both church and school.

Our school was organized in 1873 by a missionary of the Union, and through him we received our first supply of Sunday-school books; then a revival soon followed, which resulted in the conversion of some forty or more persons and the organization of two churches, one of which has kept regular services ever since, and our school has, through the help of the missionary, been enabled to continue up to the present with but two intervals of three months caused by extreme cold. It is undoubtedly due to the visits and encouragements of the missionary that it has kept up so well.

At the first organization our vicinity was composed of persons from five different denominations, consequently nothing could have reached the people so well as the American Sunday-School Union. But another school has already grown out of our school, which we have supplied with material and workers. In my opinion nine-tenths of the Sunday-schools in our county would have to go down if the Sunday-School Union were to cease to labor here in this part of the State. The population is sparse in the country, the settlements are new, and the drawbacks incident to such a state of things are such as to make it impracticable for any organization to do this work as successfully as the Union does. We feel that it is truly a blessing to our country, but the great trouble is we ought to have more missionaries in the field.—T. F. B., Superintendent.

I want to tell you what we are doing up here in Spring Creek precinct. Of the two schools Mr. M., the Sunday-school missionary, organized, both are in the most flourishing condition, good attendance and growing interest. I am sure if it had not been for the American Sunday-School Union none of our schools would have been running, as it is impossible for any denomination to have done the same work, for people of every belief in the world are here it would seem, and no one of them in sufficient strength to carry on a school.

Of results in our schools: ten or twelve have been converted, and cold and backsliding Christians have been awakened, and two churches have been formed. These people would not have been reached if it had not been for the Union.—I. C., Vice President, J. Co. S. S. Association.

MUST NOT REMOVE THE MISSIONARY.

About two and a half years ago I had become discouraged in the Sunday-school work, not so much on account of the work, as that I had no workers, and I felt that the parents did not wish me to continue the school. I told the children we would have no more Sunday-school. I felt guilty as soon as I went

home; and told our children we would have school in the grove near the house, and if any of our neighbors' children came they could.

I think it was the third Sabbath after this, early in the morning, I looked out and saw Mr. M., the Sunday-school missionary, coming. He said he came to visit our school. I told him what I had done. The people were called together in the afternoon, and he brought up the subject of Sunday-schools, and the people were all in favor of it and anxious to have the school continued. We cannot tell, of course, how much good has been done. We have endeavored to sow the seed, trusting that it may find good soil and spring up and bear fruit. All the parents have enrolled their names among the people of God!

I hope you will not think of removing Mr. M. to another field, for other schools may be just as ready to give it up as we were, and God may send him to them as he did to us just when help is needed.—Mrs. A. F., Superintendent.

MISSIONARY IS BELOVED BY THE PEOPLE.

Eight years ago when I came to this county there was only one Sabbath-school within ten miles around, and that was poorly attended. We had no regular lessons, as we had to choose for ourselves. Many questions were difficult to explain, and in the main it was rather a dull affair. So you will believe when Mr. G. was sent by the American Sunday-School Union we received him gladly, and the work in his hands made rapid progress. He furnished us with the International Lessons and all necessary helps, and so we became Bible students. Through his winning ways he got the people interested, and now we have Sabbath-schools in nearly every school-house. Through the influence of this blessed institution people become religiously inclined, and conversions have been quite numerous of late and people begin to think of building churches.

Such is the result of Sabbath-school work in N., and next to God we thank the American Sunday-School Union. The missionary by his zeal and energy for the cause has made himself beloved and honored by all the people, and it is the wish of all good people that he may be allowed to remain among us, for there is plenty of work to do yet.—G. B., Superintendent.

Surely it is no one at all familiar with the work done by the American Sunday-School Union in Minnesota who questions its management or doubts its success there. It is not, however, in the work done by the missionaries of the Union alone that its influence is felt. I question if any other State of its population

and years has drawn more largely on the Sunday-School Union for libraries and reading matter than Minnesota.

To us Christian and Sunday-school workers in a frontier State the Union has a sustaining power that I can hardly express. Realizing the magnitude of the work to be done, and our own very "plentiful lack" of means, so far as local resources and individual efforts are concerned, the knowledge that such an organization as the American Sunday-School Union is behind us, gives strength and hope in all our work for the youth of our State.

Surely no State in the Union owes more to our American Sunday-School Union than Minnesota. No man even now may compute the benefits of seed early sown and foundations laid. Yet fruit has already been gathered; and many a fair building dedicated to the service of God, stands to-day a monumental evidence to the faithfulness of these early missionaries of the American Sunday-School Union in Minnesota, who, like the temple builders of old in building for God, "builded better than they knew."—D. R. Noyes, St. Paul, Minnesota.

A MIXED PEOPLE.

Our school was organized by a missionary of the American Sunday-School Union in February, 1878. All Christians are united in it, though we are a mixed people. Two Presbyterian families, three Methodist, two Church of God, four Lutheran, one Baptist. We have no church organization, but have secured the services of a Presbyterian minister, and all contribute for his support. We have had ten conversions during the year.

About the middle of December we started prayer meetings (weekly). They are a success, for we number about twenty-five Christians, who with their families attend regularly.

The letters from the missionary and the circular "More Salt" are read with interest to the school, and they often speak of his visits and wish they could be more frequent. I often hear his work spoken of in the highest terms in other schools, and of the great help the Union is to the great Western desert. I know without its aid we would still be without a Sunday-school, and there is still so much to be done. Oh, that we were all more zealous in prayer that the good work the Union has begun may prosper and continue!

My boys (in Sunday-school) all read the papers (CHILD'S WORLD), and many are filing them to be given to boys and girls who are not as fortunate as we. Our average yearly attendance was fifty. Hoping the time may soon come when we may aid others as the Union have helped us.—M. R., Superintendent.

WHAT PASTORS DECLARE.

As synodical missionary for the State of Nebraska I am in contact with the missionaries of the American Sunday-School Union, and I am familiar with their work. It gives me pleasure to testify to their faithful, self-denying labors and to the noble results they are achieving in our State for Christ and his church. Usually in advance of all others; working on ground common to all branches of the church, yet pre-empted by none,—they are breaking ground for all our churches, and sowing seed that usually springs up and brings forth the fruit that our churches gather. They are helpful to me in my work, and I have no doubt are equally helpful to others who are trying to lay foundations for the church of the future in our State. The work of the Sunday-School Union is in harmony with our denominational work, and in many cases prepares the way for it.—George L. Little.

So far as church work is concerned I am strictly denominational, but am glad to know from personal observation that the American Sunday-School Union has done and is doing great good. Not in creating moral and religious sentiment alone, but in leading souls to Christ as well. I am happy to know that the missionary in this region has accomplished great things for Christ. Few ministers of the gospel can appreciate his influence for good here more than myself, feeling as I do that such great destitution prevails, and that after all have done all they can do, many will remain who have never heard a prayer in their own homes, and will not hear preaching more than once in a great while. He has gone from house to house, and from district to district, and from county to county, more perhaps than any minister, to bear the glad tidings, as he could not do if supported by his own Board.

No matter how tenacious we may be of our denominational preferences, feeling great concern for the welfare of souls, we gladly hail good men who are sustained by a society whose aim is to turn the tidal wave of sin that is destroying its thousands all over this land. As Baptists we are doing and intend to do all we can in the cause of our Master, but we feel that we are reaching so little of this great harvest that there is room for hundreds of other workers.

The Union deserves praise for supporting its missionaries here during that awful period of suffering from grasshoppers, when so few ministers were here, giving stimulus to the work.—B. F. Lawler, Pastor.

I came to this field about nine months ago, and during this time have become acquainted with the work done by the American Sunday-School Union, and feel that it is indispensable to the healthy growth of the churches, and especially needed in the localities where churches have not yet been organized.

When I came here last June I was invited to preach at C. I found a lively interest there in the Sunday-school. After due consideration it was deemed best to organize a church, Congregational. Accordingly on September 26th a church was organized of six members. It has grown to a present membership of seventeen, and there are more soon to follow. I mention this because I feel that this church is a direct outgrowth of the two Sunday-schools which have been under the care and management of Mr. G., the missionary of the Union. "Honor to whom honor is due."

It relieves my conscience to speak of this, for it has been my joy to gather in the golden sheaves which have ripened under the faithful labors of Mr. G. The Sunday-school is one of the most encouraging features of the work at S. and M. (two of my preaching points).—A. L. S., Acting Pastor, Congregational Church.

THE UNION MUST CONTINUE ITS WORK.

The Union through its missionaries is able to do a work pastors cannot accomplish. It labors chiefly in rural districts where every denomination is represented, but as the work is on a broad basis all will rally round the missionary and assist in a union school and make it a success, while if any denomination should endeavor to organize in such a place, it is immediately called a denominational school, and many withdraw their support.

The pastors are in the centres of counties, and find it impossible to reach out into all parts of the county for this work, if there were no other objections. The Union must continue its work for a long time to come, until these rural districts become strong enough to support denominational schools. The work done by the Union is a grand and noble one, and it should be supported by all earnest Christians.

The school the missionary organized in District No. 10 in mid-winter last year, has passed a year of remarkable success; and I know other union schools in our county are doing nobly. No one can speak disparagingly of the work of the Union who knows anything of its success.—E. B., Pastor, Presbyterian Church.

ONE OF THE MOST USEFUL CHRISTIAN AGENCIES.

From my general knowledge of the work of the American Sunday-School Union I do not hesitate to say that it should be

greatly enlarged and heartily sustained. I am well acquainted with the State of Nebraska, having travelled over the greater part of it, and know that the population is increasing with great rapidity; hence there is an imperative necessity for enlarging every Christian agency, among which I regard the work of the American Sunday-School Union as one of the most useful. I can easily understand that the Society needs an additional missionary in Southern Nebraska, and trust that funds may be supplied for meeting the growing necessities of the work.—J. D. Kerr, Pastor, 17th St. Presbyterian Church, Denver, Col., formerly Superintendent of Presbyterian Missions in Nebraska.

A WORD OF PERSONAL EXPERIENCE.

I have had it in mind a great number of times to express my growing satisfaction and delight with the work of the American Sunday-School Union in this part of our country. My acquaintance with it began in Dakota, while I was pastor of one of the churches there, and I had abundant opportunity to study its workings.

I consider that in no other missionary organization or society is money so wisely expended. The missionaries and authorized agents of the Union I find go out, as they are instructed to do, to the poorest of the country, and to those who if it were not for this Society would be absolutely without any religious advantages. You of course know very much of the good work done and the spirit of self-sacrifice your missionaries have shown, but I wish you could go with me into some of the "dug-outs" on our prairies, and into some of the hovels of poverty, and see how your Society's work has brightened and blessed them. I know whereof I speak. I have been all through it—know its practical workings and something of the good that is being done—and I wish that you had ten times the amount of money to spend that you have. I am anxious to see the work pushed forward. We cannot spare the Union.—J. N. McLoney, Pastor, Congregational Church, Sioux City, Iowa.

TELLING ALL OVER OUR PRAIRIES.

More than once have I said that I believe your missionary was accomplishing more in promotion of Christ's cause visibly, than any of our ministers in his field, and yet I judge that his salary is about one-half that of the average minister among us. His Scotch training in the Scriptures and Christian doctrine, together with his zeal, prudence, and perseverance, have made him eminently "the man" for the work. He has gone into districts utterly destitute of religious influences, and where the people have

been hostile to them, and has kindled a real desire to study God's Word and to meet for religious purposes. In nearly all these places denominational work has been impracticable. I know one community where the Sabbath was devoted to horse-racing, quoit-pitching, and drunkenness, where now these practices have nearly vanished and the Sunday-school takes the place. I knew another precinct equally destitute, where the Union Sunday-school has wrought a great change. All over our prairies this work of your missionary is telling, and that too at a time when society is receiving its mould. Our intelligent, discriminating, and earnest Christian men here are profoundly convinced that the work is needed, and that it is being well done.—T. H. Cleland, Pastor, Presbyterian Church, Council Bluffs, Iowa.

THE WORK SHOULD NOT BE STOPPED.

I have been anxiously watching the work of the American Sunday-School Union and the results in Kansas and Nebraska with increasing interest and satisfaction. The pastors cannot do this work in addition to their pastoral and pulpit labors. The Union plan is a perfect success here, and wherever I have observed its workings, it has elevated the Sunday-school standard. It is adapted to our western country, where new settlements are constantly being made. Churches cannot and will not do what the American Sunday-School Union is now doing for our country, and the work should not be stopped. It searches out the dark corners and by-ways, and gathers up the little wayward, wandering ones and points them to Jesus. Let us have the American Sunday-School Union!—J. W. C., Pastor.

ANTEDATES THE CHURCH.

The American Sunday-School Union under the providence of God has an increasingly important work to do. It finds entrance through its missionaries to communities destitute of all religious privileges. According to its spirit and plan it labors primarily for the young, and antedates the church by the Union school, in which the youthful and the aged unite in the study of God's Word. Through such schools a religious literature is introduced into families, secret Christians are brought out and committed to the work of instructing the children. The influence of the pioneer schools cannot be estimated. *Simple, economical, popular*, they are the forerunners of every good work, and prepare the way for the Christian Church. In log school-houses, in neglected neighborhoods, they are organized, and there begin their blessed work of training the youth in the knowledge of the Lord.

In our Northwestern States no agency has been so universally

potent for good. No other society reaches so generally the rising generation, or awakens such interest amongst those God has constituted the guardians of youth. Its record in the past, however grand, is but the earnest of what it can do in the future.—M. M. G. Dana, D.D., St. Paul.

To these might be added many other words from those who claim to have seen the work, and to speak from personal observation and experience, which are in full accord with the reports of our missionaries, to which the thoughtful attention of the friends of the Union is solicited.

WHAT MISSIONARIES SAY.

THE NORTHWEST.

F. G. ENSIGN, *Superintendent.*

Two things have been emphasized this year in our work: 1st. We have endeavored to push forward into the new settlements, which have been multiplied with unprecedented rapidity. We have tried to get the people committed to the Sunday-school as early in the history of these communities as possible. 2d. We have followed up the work of previous years by personal visitation, by letters, by conventions and institutes, by visits of business men and clergymen to the fields occupied by the missionaries, thereby to help the workers in their schools and insure the permanency of the work.

For each year of missionary service in this department, 20 new schools have been formed, and 663 children placed under Bible instruction, and 60 other schools aided, in which are 2290 scholars and 246 teachers, 125 Bibles distributed, 5041 miles travelled, and 110 meetings held.

The results cannot be told *now*. But he who takes a child to the Bible, and shows him how to study it, and induces him to do it, has done well, for Christ himself said, "Whoso shall receive one such little child in my name receiveth me."

That many persons are led to accept Christ as a personal Saviour in these schools there can be no doubt, if the testimony of the people who have been saved, of the teachers and officers

in the schools, of the ministers who have seen and helped in the work, the business men and pastors who have taken pains to examine for themselves, and the written statements of the missionaries, are to be relied upon.

It has been said that Union schools die out. Even so; but they are not the only organizations that are not perennial. Let the records of any of the denominations be carefully examined, and it will be found that not a few of the churches formed die and disappear. Union schools have as fair a lease of life as other religious institutions. Their life and success has made many of the churches of to-day.

Martin B. Lewis, who has labored for nineteen years in Central Minnesota, has this to say :

The character of a whole community has been changed by the silent influence of a Sunday-school. The spiritual state has been changed in the same community by the turning unto the Lord of a child. Parents who were profane and outspoken in their skepticism have been startled and awakened when called upon to decide for their sons as to what rule of life they should act upon, and have at once decided for the right. This has been often repeated, and both parent and child saved. The secret of success with the missionary of the American Sunday-School Union lies in two things: 1st. Stimulating thought in the mind of the child; and 2d. Personal work in the home of the child. In review we look into the faces of fifteen hundred children and youth, gathered from near and from far in mass assemblies. Nearly sixty of these meetings have been held with apparent success, and over fifty of a different character.

In a large majority of the new settlements the work of temperance has made great advances. Our meetings have been well attended, and between five and six thousand persons have been reached by the voice of the missionary, and we cannot recall a place where the Sunday-school has not been spoken of as doing a precious work.

Ninety-three names were entered last year of those who wished to live for Christ. Perhaps more than sixty have given good evidence of the great change. Thus sheaves have been brought in and God's name honored.

Rev. Adam Simpson, who was laid aside from active service soon after he entered it by sickness, finds his heart still with the Union.

On Saturday, March 15, I was called on a council to organize a church at S. Eleven members united in it. Last spring P. Union Sunday-school was organized by my help. In a short time a minister was sent at my request to preach once in four weeks. I supposed of course that the church was the result of the preaching, and was considerably surprised when I was told by the most active member of the church, as I was about to leave, that they had to thank the American Sunday-School Union for the church organization. It has started out well and will in time make a strong church. There are a great many people all over this land pleading with God to sustain the American Sunday-School Union and make it tenfold more useful. Thousands of people are coming West. Three thousand souls went through this region in a single day last week for Dakota. Shall the thousands of children who are coming West be left without Sunday-schools? The planting of Union Sunday-schools will, I believe, do more for the evangelization of the Northwest, for harmonizing the people who hold to different beliefs, for saving the children, than any other work that can be done. Who shall do this work if the American Sunday-School Union does not?

D. H. Mason reports from Northern Minnesota:

During this year I have organized and aided 98 Sunday-schools, visited 253 families, distributed 182 Bibles and Testaments, delivered 155 addresses, and travelled 4488 miles.

I have in many instances spoken on temperance, obtained signatures to the pledge of total abstinence, and in several places have organized Blue Ribbon Clubs or open temperance societies. I have planned and held twelve county and local conventions. It is encouraging to observe the interest which some manifest in attending these meetings. One zealous worker rode on horse-back twenty miles to attend the convention at St. Cloud, and found it so profitable that on the day following he went twenty-five miles to attend another convention. One wagon load came fifteen and another twenty-five miles through bad weather to attend a convention, and a teacher who was in poor health walked twelve miles on the same errand. A lady superintendent whose husband was absent from home arose early, and after doing her own housework and the chores at the barn, drove four miles on a very cold morning, in time for the morning session. A young lady superintendent who cares for her aged parents, both invalids, and does the work at home, in doors and out, regularly walks two and a half miles to her Sunday-school. In studying her lessons she is accustomed to pin the lesson to the wall and study while she is at work.

How many think of these Christians who are perhaps alone in their community, and have to carry the schools unaided and against the most adverse circumstances, and yet will make any sacrifice to keep up their schools and save the children. Many of these were once in homes of luxury, and knew not what it was to lack for any comfort.

I. P. Gage writes from Fremont, Nebraska :

At no time during the six years of my connection with our work in this State has there been such a disposition on the part of all Christian people to recognize the need and importance of union missionary effort for the promotion of Bible study and knowledge, and this endorsement comes from all classes of citizens, of every shade of religious belief. Men occupying responsible positions in our State government, prominent ministers and laymen, earnest and enthusiastic in their efforts to promote the interests of their denominations, counsel and aid the Union missionary not less heartily than does the private citizen who rejoices in receiving the most benefit from it in his prairie home, shut out from most other religious privileges. All our missionaries in this State have done much evangelistic work the past year, sometimes in connection with clergymen on their field, but oftener alone in the more promising of their schools.

It is quite too early to record all the results; eternity alone can do that. I must mention my own personal sorrow that with the abundant opportunities offered me I have accomplished so little. The aggregate, however, this year shows in our State seventy more Sunday-schools than last year. We have made corresponding advancement in every respect. Existing schools have increased their membership. Our teaching is fifty per cent. better. The schools have the support of their communities as never before. Reformation morally is noticed even in the absence of special religious interest. Notwithstanding the increased attention to Sunday-school work by the various denominations, and the fact that our own number of workers has been increased, there are still one thousand six hundred school districts where no sort of religious services are held, and more than two hundred and fifty thousand people who do not receive Bible instruction. Now is the golden opportunity in this State.

Rev. William Metcalf, who labors in Southern Nebraska, states that

Revivals and church organizations have followed in the wake of our work. We note no less than one hundred and sixty con-

versions and ten church organizations in our schools during the past year, and of these things the superintendents may speak.

"Our Sunday-school is in fine running order. Your Bibles and Testaments and papers have done us good. I am confident that the Union Sunday-school is the road to right and to success in gathering in all kinds. All feel at home in it. A Congregational Church has been organized, but at present is without a pastor."—J. B. J., Supt., Otoe Reservation Union S. S.

"You remember when you organized our Sunday-school here we were without church or religious services of any kind. During the winter many have been converted, and a church has been organized, and we shall now have regular preaching. These are mainly the results of establishing the Sunday-school in our midst."—H. G. Wosford, Supt., Centennial Union S. S.

"The Sunday-school which you organized four years ago in our neighborhood has changed its name to that of the church organized here last June, namely 'Newland (Congregational Church) Sunday-school.' We date our prosperity to our first organization by you."—Mrs. Louisa Ludden, 1st Supt., Pleasant View Union S. S.

"When you first spoke of starting a Sunday-school in our neighborhood many of our neighbors scoffed at the idea of starting a Sunday-school in a community where there was no one willing to take hold of the plow. But your lectures and inducements, by giving us books and papers to start with, led some of our citizens to take hold of the work. Our Sunday-school soon became interesting, and was the general topic of conversation throughout the neighborhood. The people, old and young, rushed to the Sunday-school on Sabbath morning, where they could have the privilege of studying God's word—a privilege that many had not had for years. Ministers from other districts, hearing of the interest our people were taking in the Sunday-school, came and preached to us, and a revival of religion followed; two churches (Congregational and Methodist) were organized, with a total membership of thirty-seven, nearly all of whom were members of our Sunday-school, and were converted during the first year of its progress."—H. C. Freas, Supt., Sardine Union S. S.

C. C. Bicknell reports from Western Nebraska:

I have been asked, "Are your schools new or simply reorganizations?" In two places there had once been schools, but not recently, so that in no case can they properly be called reorganizations. Of the thirty-two schools I organized a year ago in Northern Michigan, I think four were where there had once

been schools, yet there had been none there for three years before I came. When I assist in reorganizing a school I report it as aided, not as organized.

To-day I have met two superintendents; one lives thirty miles north, the other fifteen miles south of Kearney. In neither settlement had there ever been a meeting or Sunday-school previous to my visits last June.

Jabez Scott, who entered service last fall, finds his hands full already. New work opens before him more than he can overtake. His head-quarters will be at Grand Island. During the winter he has held special services with schools where such help was needed.

W. G. Olinger says:

Most of my time this winter has been given to revival work. I assisted in holding two meetings where our Union work has been in operation for a year or more, and now I am engaged in a third. I have thought it best to give the winter time to gathering the harvest from the seed already sown. About one hundred have been converted. Two schools entire have been brought to accept Christ. One of these schools is located in what was called the "head centre" of infidelity in this county. We had hard work to sustain a school at that point, but finally God blessed the efforts of the "faithful few" by sending upon them a most gracious shower of divine grace. More than fifty were brought to acknowledge Christ, among whom were some of the infidels and their families.

J. S. Love reports from Western Iowa:

I cannot remember of a single instance of rude treatment. Even those who are wicked and openly profane are to me hospitable and kind. Some things are a little discouraging. Our people are so restless and unsettled. We may organize a good school, have an enthusiastic superintendent, an efficient corps of teachers, a good number of scholars, leave everything in good condition, and it may be on the next visit we make half of these people are gone. Still we must work on, for the fact remains that the seed we sow will be cared for.

One lady superintendent says the older scholars in her school are very serious, and she thanks the Union for the good already done there.

Another superintendent writes: "I wish you could visit our school now, for I know it would do your heart good to see the

interest taken in Bible study by teachers and scholars. You do not know how much we want some one to preach to us."

Another adds: "The school has kept open all winter, and a deep religious interest is manifest. The school is decidedly better this winter than ever before. Thus the study of the Bible prepares the way of the Lord."

C. S. Billings, Waterloo, Iowa, says:

It is with pleasure the Sabbath-school missionary makes his annual report. Retrospect to him is "first the blade, then the ear, after that the full corn in the ear." One day, as I was about to return home, I said to a friend with me, I am impressed that I ought to return and ask Mr. W. to come to Jesus. I did so. I met Mr. W. as he was about his chores. I said to him, I am interested in your soul, hence I have returned to speak with you. He warded off my words, when I put my hand upon his shoulder and prayed. I then said, I suppose I can do nothing more, but be assured I wish you well. He said little to me, but afterwards remarked to his family that "the next time that Billings came he would teach him a thing or two," and one was "that I ought to kneel when I prayed." The next time I went he gave his heart to Christ as we were sitting talking the matter over. Then said he, "Billings, you may pray just as you wish, standing, kneeling, or any way." And as in the experience of this man, so in my Sunday-school the retrospect is very pleasant. One little school, with a lady as superintendent and her husband as teacher, has grown amid the rankest infidelity into an organization of forty-five members, converts after six months of faithful seed sowing. Thirty more are also among the converts in other schools from direct work. In five schools formerly organized I learn of the progress of revival interest.

R. F. Sulzer, who will labor in Northern Iowa and Southern Minnesota, more especially among the Germans, has already made good progress, and finds a wide and needy field before him.

G. M. F. Chessington, Storm Lake, Iowa, says:

The future of all our new settlements in the West and Northwest is bright; but missionary work and missionary aid in every form is only due them for a time, to encourage them to hold on, and even to make the effort to help themselves all they can. Many neighborhoods are found where they are only waiting for some one to come and arouse them, help them to organize, and show them the plan by which they may help themselves on the way to a better knowledge of God's word. Many individuals,

also, who are anxious to work but are timid, only need a little instruction and encouragement to place them in position, and give them the earnest spirit of work by which they may be made useful Christians. Much of this is imparted by the Sunday-school missionary, through visitation from house to house and from individual to individual.

At three of the points where I have organized new schools they now have regular preaching, and eighteen conversions are reported from all sources within the schools newly organized.

Rev. W. S. Bell, who has labored so acceptably in Dakota for several years past, was called in October last to the pastorate of a church at Grove Hill, which is an outgrowth of one of his Sunday-schools. He has been ordained, and is now pastor of the Grove Hill Congregational Church. We confess to deep regret at losing Mr. Bell, but the church has gained a competent and devoted pastor to whom they are warmly attached. He reports as follows:

With the spring of 1878 the Sunday-school work in Dakota opened up more encouragingly than in any other year of my labors here. Cheering news came from many directions in regard to schools organized in previous years. In quite a number of neighborhoods where these had been planted, revivals had occurred during the winter, and thereby new interest and zeal were imparted to the Sunday-school. In other neighborhoods in which the people had become greatly discouraged by the grasshopper plague of the two last years, and had given up the Sunday-school, they have this season taken up the work with renewed earnestness and zeal.

One little school which was organized nearly four years ago at a private house, with an attendance of about a dozen, now meets in a school-house with an average attendance of about thirty, and has been enjoying a continued state of revival during the season. Each session of the Sunday-school is followed by a prayer meeting; quite a number have been converted, and others are seeking the Saviour.

During the spring and early summer I was able to plant a number of new schools, and although it was hard work to get some of them started, yet the success which has attended them has been quite encouraging.

S. M. Love, laboring in Western Wisconsin, finds the work more interesting each year, as the people in the waste places

become more thoroughly enlisted in the schools. Poverty and indifference, coupled with irreligion and unbelief, are not easy to overcome in the Sunday-school work. He finds some of the people ready to work, but without means or experience. He has given considerable time to holding institutes and conventions in the remote districts, to awaken interest and give instruction.

The organizing of new schools he finds not so difficult, either as to time or labor, as it is to keep the schools already organized in good working order. He notes decided progress in his schools as a whole, although three have temporarily suspended for want of superintendents and teachers.

Rev. Thomas Wright reports from Fentonville, Michigan, cheerfully, and introduces the following, out of many others, to tell their own story :

C. D.—, superintendent, Millington, Tuscalo county, thus reports : “ Our Sunday-school was organized by a young missionary of the American Sunday-School Union sent out in 1857, before there was either school-house or church in this region. For four successive summers it was held in a private house, then for a while in a log school-house. The first superintendent was long licensed to preach the gospel, and he organized a church. In 1860 a revival occurred, when I was converted and put in charge of the school, and have remained its superintendent most of the time since. The first scholars in the school have now become heads of families and teachers in this and other Sunday-schools, and are good citizens; while those that we could not induce to attend, keep aloof from the church, and have no enterprise in business, as is manifest from their sitting round in saloons or on dry-goods boxes in the street. In the winter of 1877 there was another revival, when over twenty became Christians. At the close of the meeting I requested those that considered the Sunday-school as a means of their conversion to rise, and thirteen of the number rose to their feet to witness to the power and influence of the Sunday-school in their behalf. When I went with another missionary of the American Sunday-School Union to organize a school, a year ago, a young man was chosen superintendent who was formerly a member of my school.”

From Mrs. M. Chandler, superintendent Congregational Sunday-school, Cheboygan : “ Our Sabbath-school was made happy by the receipt of the new library ordered by you. It is more than satisfactory. Many thanks are due you from us for enabling

us to do so well for so small a sum of money. We now number one hundred and five; thirteen teachers, seven officers, and eighty-five scholars, with fair prospects of growing. Since Mr. C., the Sunday-school missionary, was with us, we have gained several new scholars and two new teachers. Our church is still without a pastor, and of course we must necessarily work the harder to keep up an interest."

J. S. Grace, who had been a Sunday-school scholar, tells us how he stirred up the people in a new place where he had gone to live. He writes as follows: "We have a settlement of about a hundred souls, and the only religious privilege we had was preaching every other Thursday evening. I asked different ones why they did not have a Sunday-school. They all said it would be a nice thing to have, but there is no one to take hold of it. Sunday afternoon we met and organized the school, appointing Mr. B. superintendent, the only praying man in the district. From the beginning there was talk of a library. Some thought we had better look up second-hand books. Others thought that we were too poor for even that. When we found that we could get a new library at so reasonable a price as you offered it, we all decided that the opportunity must be improved, and so went at it. We worked hard, and were about to the end of our resources, with only two-thirds of the money raised, when ten of the men came to the front and pledged the balance. We are largely indebted to the young men who work in the woods and mills in this vicinity for this money, for wages are low and men who have families do not have the money to spare.

"Another school in which I have become much interested, and have aided in divers ways, is located in Charlevoix county, in what is known as Pleasant Valley. I first met the school on the deck of a little steamboat in the summer of 1877, and we had religious services together there. Soon after the superintendent, Mr. Thompson, in writing for more Calvary Songs, closed by saying, 'You may be interested to know that from sixteen to twenty of our school have made a profession of religion since I saw you. We hope to keep on and do some little good yet.' One of the older schools in the southern part of the State, when told the situation and wants of this school in the woods, made a generous donation of books. These gifts proved a great encouragement, and Mr. Thompson soon writes again, 'You may be sure we are very thankful. Do you know that some laughed at me when I spoke of sending for them without money, but I felt sure you would send them after what you told me last summer. Our school is getting on first rate. Thanks to your kindness and that of Mr. H. we are well supplied with books; they come good to us.'

The two upper counties of the lower peninsula have been explored the past year, a goodly number of Sunday-schools organized and visited, and places found for more to be organized the present year. Some incidents of the work in that region, taken from the journal of the missionary, Rev. A. A. Collins, may interest our patrons :

July 19.—Addressed the people and organized a Sunday-school in the township of Little Traverse. Most of the inhabitants take hold of the work with a will, though there are but few professing Christians in the settlement.

July 24.—Helped organize a school with a lady for superintendent. Found several women to-day very anxious for Sunday-school, though not Christians themselves.

July 27.—Met with a Mr. H., who had been hitherto a rough, profane man. He had just lost two lovely little girls, and buried them the same week in his own garden. I talked with him and believe he intends to lead a different life. The next day I preached at his house, and he told us that he trusted in Jesus, and should try to meet his little girls in the better land.

July 29.—Labored to form a Sunday-school in B—— District. Asked a lady if she would like to work in it. "Oh yes," she replied, "for a few days ago a little girl was buried in our midst without a sermon, or song, or prayer, just because there was not a single Christian man in the settlement."

August 25.—Preached at Mr. H.'s again, and by request started a prayer meeting to be held from house to house Sabbath afternoons.

September 13.—For seven miles travelled in company with three drinking men. They had a bottle with them, and took two drinks apiece during the first five miles, and as they stopped for another, I offered to show them something better, and brought out some Bibles, such as we circulate in connection with our Sunday-school work. One of the men bought a copy very quickly, saying it was cheap and a good book, and that he needed a Bible. Then the driver, who seemed the wildest of the three, bought one also; the third man's hand went down into his pocket several times, but he could not make up his mind to take one.

September 14.—Stayed last night with Mr. K., formerly of the 10th Michigan Infantry. Found him and his wife in deep sorrow and affliction, having just buried their only little daughter, three years old. There being no Christian man in the settlement, Mrs. Stone, the Sunday-school superintendent, kindly assisted and took charge of the funeral, reading the Scriptures,

pointing the parents to Jesus the true friend, and offering prayer. May God bless this dear Christian lady, and help her never to tire in the good work she is so heartily engaged in.

September 15.—Addressed the people at house of Mr. W. On asking them their opinion about starting a Sunday-school, nearly every man spoke in favor of it, and promised to do all in his power to sustain it, though confessing that they were not Christians and could not pray. The school was organized.

Alvin Upson, who has served faithfully the children's cause for twenty-eight years, has found joy in the service the past year, and though now quite advanced in life, will continue to do for the children as he has strength and opportunity. Many will be glad to know that his hand is still on the plow and his face to the front.

Henry Densmore, at Greenville, Mich., has been sorely afflicted in the protracted sickness and the death of a son, but the work of the Lord has prospered in his hands as in former times, as the following indicates :

That some of our settled pastors might get a more comprehensive view of the missionary work, I invited half a dozen of them to spend their vacation with me. We started with our buggies, but took our saddles along, and after a few days found what it was to travel "Indian file" through the woods on horseback. Our men were all good singers and well provided with books ; frequently riding up to a log house and without dismounting they would serenade the family with a Sunday-school song. And if any were sick or afflicted, one would get off and pray with them, then give them an extra song. Coming to such a house once where the woman had been sick three years, I went in, found her lying on the bed. Ministers began to sing "Jesus loves even me," when she said, "Oh, is that the angels, can't I see them?" We opened the door wide, and seeing them she said, "Oh, is this the millennium." On leaving the place one of our ministers said, "Wasn't that heavenly?" Another said, "I never before fully realized what the disciples meant when they said, 'Did not our hearts burn within us while he talked with us by the way?'" Another said, "I see now how it is the missionary gets his pay as he goes along." And still another city pastor said, "I would like to exchange parishes with him." Again, when we had got far beyond religious organizations and the Christian ministry, after one of our outdoor meetings an old lady asked me, "Why can't you come once in six months or a

year, and bring one minister at a time, instead of coming once in two or three years and bringing half a dozen?" saying further, "If we could only hear a sermon once a year we could get along." Another says, "Well, if we can see the missionary once a year we shall be glad."

Of course I can give some figures, but to me they have little significance. During the year now closed I have organized 20 new schools, with 85 teachers and 454 scholars. I visited and addressed 29 other schools, with 588 teachers and 4739 scholars. To accomplish this I have travelled 7324 miles, have visited over 300 families, and distributed nearly 200 Bibles and Testaments.

Father Corey, who has been so long connected with this department, and is so well known for his "work of faith, and labor of love, and patience of hope," is laid aside from active service; but his heart warms to the work, and his faith holds on to the Father in its behalf, as much as in the days of his active service. While he stands upon the brink of the river, one after another of his household and friends pass on before him, and still he lingers, his feet already wet with the passing tide; but his eye brightens with gladness for the blessings that have come from the Master's hand in the service of the last half century, and the hope of the better service that will ere long be entered upon, which years, nor centuries, nor time can measure.

Myron Phelps was the long-time friend and the senior vice-President of this Society in the Northwest. A consecrated business man, he believed that his talent was the Lord's, and also the property that talent was able to acquire. Retrenchment did not begin, with him, at the Lord's treasury. He acted upon the consecration as if it was real, and as binding as a note of hand secured by mortgage; not as if he must, but because he loved the Lord's work and had faith in it. "In a full age, like as a shock of corn cometh in his season," so he entered into the rest of the redeemed in August, 1878. Beloved, honored, missed.

THE SOUTHWEST.

REV. W. P. PAXSON, *Superintendent.*

Our work goes bravely on. The common people receive our missionaries gladly, and co-operate with them in both Sunday-school organization and elevation. Our schools become more and more *Bible* schools, and the "unity of the spirit in the bonds of peace" pervades our workers more and more. The great inquiry now seems to be not will the establishment of a school in our community result in a church of a certain denomination, but will it give us more light as to what the word of God teaches as to the great doctrines of life and salvation; and if the people are unhindered they will gladly and cheerfully unite regardless of denominational results in the study of the Bible, only to rejoice when, as is often the case, a revival occurs, and an evangelical church, representing the wish of the majority, is established.

Rev. W. J. Haydon, of Southwest Missouri, writes:

During the past year God has truly blessed my efforts. I have been enabled to organize 45 Sunday-schools, containing 193 teachers, and 2360 scholars, beside assisting in the organization of several others. Many of the children and adults gathered in were almost destitute of religious instruction. In more than half of the communities where I have planted schools there were no regular religious services. Three church organizations that I know of have grown out of schools that I have planted this year. I have assisted in several protracted meetings. At one point, in Jasper, God greatly blessed our preaching; a number of souls were converted, and a church organized. I also assisted a brother at Conway, in Laclede county. God poured out his heavenly Spirit, and souls were born into the kingdom. I have also assisted in a number of Sunday-school conventions, which surpassed anything we have had in interest and thorough instruction.

I am just home from Dallas county, Mo., where I have organized eight Sunday-schools, and assisted in a protracted meeting in Buffalo, the county seat, which God bountifully blessed; spoke every night and three times on Sunday for three weeks, besides working up appointments. In many of the houses I visit I find

no Bibles or Testaments—invariably leave one; also go with a supply of tracts and Sunday-school papers—leave tracts and Sunday-school papers at every house.

Rev. J. S. McEwen, of Western Texas, notwithstanding the general prevalence of sickness on his field during the greater part of the year, reports 24 new schools organized, and 1003 scholars brought together for the study of the word of God, besides having by visitation, and grants of books and other Sunday-school requisites, aided 60 other schools, containing 5058 scholars, showing good progress in the work.

W. H. Gill, of Northwestern Texas, writes:

The Texas side of my field (comprising about 12,000 square miles of territory) is the garden spot of the State. Here, too, is found the heaviest population, and yet there is room—room too for more workers, for the "harvest truly is great." Two more counties have been organized. Conventions are becoming more frequent; proof that the interest in Sunday-schools is increasing, as it evidently is. I hope in another year to give more results when the facts are collected.

On the Indian side I spent some time in the summer, and planted nine new schools and aided several others. Attended the Indian Territorial Sunday-School Convention, at Otoka, where for two days the "pale faces" and their red brethren worshipped the "Great Spirit Father" together, and talked in harmony of how best to train the children for our common Saviour.

During the sitting of the convention a communication was sent in from an intelligent Indian, who could not be present personally, asking that a man be sent out to travel from point to point and work up a Sunday-school interest among the people, organizing schools wherever possible. This was favorably received, but, alas! the means were wanting. The idea, I believe, was original with this "aborigine,"* but the American Sunday-School Union was just fifty-four years ahead of him in doing such work. Many of his people would even now gratefully acknowledge its benefits, and we hope ere long, if life lasts, to reach the remainder.

Rev. G. W. Sharp has just entered service in Northeast Missouri, and has met with a very cordial reception.

Thomas Lain has been doing excellent work in Eastern Texas organizing schools, and reports progress.

* Our plan certainly must be an American idea.

Rev. George S. Brinkerhoff writes of his work in Southeastern Missouri and Northeastern Arkansas :

During the first years I could only once in a while persuade Sunday-school workers to use the International Lesson Papers ; they would do nothing but read a chapter or two, asking no questions, then hear the pupils repeat from memory verses learned during the week. Now many are seeking the "new ideas" in Sunday-school work. When I first started out I found opposition to the Sunday-school idea, but now seldom hear of contrary opinion.

Many things are to be contended against to make the work successful. Not a few look upon the Sabbath-school as we do the luxuries of life—very pleasing to our tastes, but not essential to our existence—and therefore only hold sessions when the weather suits. Progress is made in that respect. Many schools that formerly existed only during the summer season keep open through the winter. During the past year one school reports thirty-six conversions, another fifteen, and others in less numbers. Sunday-school picnics, celebrations, and conventions are more common.

I find my work is not so much organizing new schools as it is building up those already in operation. Owing to the want of intelligence and tact the school officers generally fall into one routine of conducting them, and soon the interest dies and the school stops. A great many only learn to do as others tell and show them the minutiae of the work. Here comes in the great work of the missionary—showing how to teach and keep up the interest. I have had to show workers all the minutiae of a lesson paper, showing them that v. stands for verse, and figures following or preceding the v. was the number of the verse.

John Cassell, writing of the work in Western Missouri, says :

The value of our work is seen in the increased interest both among ministers and laymen in the effort to continue the schools all the year round, and the desire of teachers for a knowledge of the best way to get and communicate Bible truth.

At a recent township Sunday-school convention were two persons who had not set much value on the Sunday-school as a means of spreading the gospel. In speaking on the power of the Sunday-school and its relation to the church, one said (pointing to a faithful superintendent, whose school had not gone into winter quarters): "That brother has done more good during the year in his Sunday-school than a dozen of us preachers put together. I have been at his school, and I was surprised at the

knowledge they had of the Bible. I used to think that every school was best able to pick out their own lessons, but when I saw how beautifully the uniform lesson was brought out on review day, and how much more the children remembered under that system, I was converted to the plan. This school has added a number to our church."

THE SOUTH.

REV. JOHN McCULLAGH, *Superintendent.*

During the past year I have visited my old field, where forty years ago we set up our banner. What progress has been made! What a rich harvest has been and is still being reaped! The orange tree, with its large ripe fruit, its advancing young fruit, and its buds and blossoms on the same branches, is a fitting representation of what we have seen in our Bible schools.

I spent several weeks with Brothers Hopper and Reeder in the mountains of Kentucky. Our journey was really a triumphal march through a number of counties. The meetings were large and interesting, comprising all ages, from the little Sunday-school scholar to the old patriarch of ninety-one, all wanting to hear and learn more about Jesus and the great salvation.

I could not help noticing how, at every town and neighborhood, the people came out to greet our missionaries and grasp their hands, expressing joy and delight at seeing them once more, with such expressions and exclamations as, "Our school is getting on finely;" "We have had a glorious revival;" "Our school has more than doubled since you were here last;" "Mighty glad to see you back again;" "We are all going nine miles to attend your meetings next Sunday at Fighting Creek."

To show what the American Sunday-School Union is doing for Christ among the children in the mountains of Kentucky, through the efficient labors of those two brethren, we give the following:

Adam Reeder four years ago found sixteen counties with only one single Sunday-school; now we have three hundred and twenty-three Bible schools in them. Quite a number of churches have grown out of these schools.

On the 28th of October, 1871, missionary Hopper visited Livingston, Rockcastle county, and found them without a Sunday-school, or even a school-house. He was grieved and distressed to witness the desecration of the Sabbath by fishing, hunting, and various other sports and amusements, and urged the necessity and importance of erecting a house for school purposes and religious worship. The work was begun, and the house was finished in nine months after his first visit, when he organized a Union Sunday-school, with six teachers and thirty-two scholars; he gave them a donation of a \$20 library. God smiled on the effort and set his seal upon it.

Our first meeting was held in that same house. The spirit of God was present with power, so that about twenty expressed their desire for salvation. Having appointments ahead, we left the meeting in the hands of brethren, and the final result was, seventy professed faith in Christ. Now they have a church numbering over ninety members.

What a contrast between 1871 and 1878!

Our next appointment was forty-five miles out in the mountains, where we held meetings for a few days with Fighting Creek Sunday-school. As the immediate result, nearly twenty professed faith in Christ, and asked to be organized into a church. We held several delightful meetings at other points during our late tour on the mountains.

The following reports from our missionaries speak for themselves:

TENNESSEE.

Rev. Isaac Emory reports:

Twelve years and a half have rolled away since I entered the missionary service of the American Sunday-School Union. The tree of life has been planted on the mountain and in the vale, where the neglected youth have been invited to sit under its sheltering branches, that its healing leaves might fall on them.

During the year I had the pleasure of attending the International Sunday-School Convention, the blessed influences of which are being felt over the entire South in bringing the States into convention organization. The International Lessons are coming into general use, and the Word of God is being studied

in its entirety. I have also attended two State and six county conventions, and travelled 4850 miles.

The precious seed sown has been watered with the dew of heavenly grace; revivals have been quite numerous, and souls have been born into the kingdom. At L. a very interesting revival has just closed, where it was my privilege to labor for a few days. The pastor reports 107 professions, 26 men of families, and 58 additions, and 26 family altars established where prayer had not been heard.

NORTH CAROLINA.

Rev. G. S. Jones writes :

Four new church organizations, and the hopeful conversion of about one hundred and thirty Sunday-school members, are among the happy results crowning our mission efforts during the past year.

HEARD FROM AFTER THREE YEARS!—Grasping my hand, a young man addressed me thus : “I guess you have forgotten me, sir, but I shall never forget your visit to the mission Sunday-school at Campbellton, about three years ago. You came to the drug store where I was then clerking, and handed me a little Sunday-school book entitled, ‘Turning Point for Boys and Girls,’ requesting me to read it. I had been a wild chap, but that book turned me into the Sunday-school, and under the blessings of God led me to seek the salvation of my soul. For the past two sessions I have been a student at college—a member of the class preparing to enter the gospel ministry.”

It is true I had lost sight of that boy, and had forgotten the interview at the drug store; but the seed there planted was not lost, and here comes to the sower, after many days, a sweet message from the field, echoing the never-failing assurance, “In due season we shall reap, if we faint not.”

“BERRIES” *versus* “BRIERS.”—While passing through a certain neighborhood a few months ago, I met a little fellow on the road carrying a basket of berries. “Where did you find so much nice ripe fruit, Sammy?” “Over there, sir, in the big brier thicket.” “Won’t your ma feel right glad to see you come home with the basket so full!” Just then Sammy stopped to pull some thorns out of his bare feet, and looking up into my face said, “Yes, sir, she always seems mighty glad when I hold up the berries, and don’t tell her nothing ’bout the briers in my feet.”

I put a small pocket Testament in Sammy’s hand, and rode on with the boy’s last words ringing in my ears, “Nothing ’bout the briers in my feet,” resolved henceforth to hold up the “berries” and hide the “briers.”

GATHERED FRUIT.—To find the more conspicuous results of our eleven years' work, let us go at the hour of Sabbath worship, and enter the plain, neatly built sanctuaries of *thirty-four* regularly organized churches; there we behold some of the good fruits of these pioneer Sunday-schools. All along the line of our missionary operations, from the mountain top to the sea-shore, embracing villages, hamlets, factories, farm, and forest, may be seen more than three-score new houses, the present comfortable quarters of such schools as began their organized existence within the dingy walls of cheerless "cabins," floorless "sheds," or the silent precincts of "shady groves."

In these Sabbath gatherings more than thirteen hundred pupils have gladly accepted the invitations of the gospel. Herein is accomplished the grand central aim of the Society whose mission to the destitute the Lord delighteth to honor. May the hand of the American Sunday-School Union never be withdrawn from the children of our beloved sunny South!

SOUTH CAROLINA.

H. G. Griswold reports :

I find the northern counties in South Carolina a grand field for Sunday-school missionary work. I have received a cordial and hearty welcome. There are, however, difficulties in the way, from the abject poverty of the people, the apathy of professing Christians, the lack of comfortable houses for schools or religious purposes, and also from the prevailing ignorance and superstition. Indeed, many can hardly believe that the American Sunday-School Union would send a missionary to gather the children and tell them "the old, old story of Jesus and his love," and supply the destitute with books and papers. Still you may expect a good report from the work in the Palmetto State the coming year

GEORGIA.

From Thomas W. Dimmock :

When I think of the wants of this State, the destitution of God's Word, and the lack of means and men to engage in the work of saving the children, I am overwhelmed at the prospect ahead, and must fall back on the promise, "Lo, I am with you always." I have recently found a most excellent helper, who has been for some years the efficient superintendent of a Union Sunday-school that my father aided for a number of years in an adjoining county. When he moved to H. county he was grieved and distressed at the destitution. There was only one Sunday-

school in the county. He soon started two, and superintended both. He held one in the morning, and walked several miles to the other in the afternoon.

This Sunday-School Union work is a very fruitful vine. The superintendent of a school organized last month was once a teacher in a school organized by my father in Sodom, when laboring as a missionary of the American Sunday-School Union. Two years ago this teacher from Sodom moved to D. county and organized a Union school in a log cabin, and invited a preacher to hold service in the old house; now they have a church, and last year seventeen of the scholars from that log cabin school joined the church. May we not gratefully exclaim, "What hath God wrought"?

ALABAMA.

Rev. J. J. Strong writes:

This year has been to me one of great trial and encouragement. The serious illness of my wife during all the year, and still continued, causing me first to be absent from my work for nearly half the year, and finally compelling me to be separated from her and my little ones when they all needed my presence so much, has been a severe trial.

On the other hand, God has been opening the way to me for greater usefulness in this field; gradually during the past five years, and quite rapidly during the last few months. Five years ago I think this field was one of the most difficult to work with success. Not one neighborhood in ten would listen to me, much less organize a Sunday-school, if they knew I aided the freedmen. Being a stranger from a northern State I was regarded with distrust. Little was being done in the way of Sunday-schools outside of towns and villages. Attempts were made from time to time to carry on schools with Testaments and spelling-books alone—no other books or papers. There was no public spirit awakened in behalf of Sunday-schools, scarcely a celebration, no conventions or institutes, and no State or county Sunday-school associations.

The prejudice against aiding the freedmen is *now* but a shadow. It stands no longer in my way. My work is now understood, and the people no longer stand aloof, but give me a hearty welcome. There is now no difficulty in making all the appointments I can fill. The Atlanta convention last April aroused the people somewhat to the need of organization. A State association was formed last summer, and several counties have made beginnings of organizations under it.

FLORIDA.

John C. Eastman reports:

There has been a marked growth of interest in the Sunday-school work on my side this year. Several schools that began the year in a very feeble condition are now self supporting, and some have even helped to organize others in their respective neighborhoods. A school which I have aided for three years now reports that three churches have grown out of it since that time, and the school though small in consequence of the loss of members to other churches, is stronger than ever, and its present members are mostly all recent converts.

As the result of my six years' labor in the State, I have the pleasure of reporting the organization of our first State Sunday-school Convention. I had been frequently told that the schools in Florida would not unite in any such work; but the results show that the time of general indifference to this work has passed. I received letters of encouragement from all parts of the State, and there was a deep interest manifested in its success. God is certainly blessing our work in Florida in an unusual manner.

KANSAS AND COLORADO.

L. MILTON MARSH, *Superintendent*.

The success of Union Sunday-school work in this department the last year has been very decided, both in point of numbers gathered into Bible schools, and spiritual interest manifested. And while we see but a small part of the fruit of our labors, enough appears to fill our hearts with joy and thanksgiving to God, for his approving smile upon the instrumentality for good.

My own record for the year shows 1003 persons brought into new schools; have given aid to 68 schools, with a membership of over 6000, and by 212 public addresses have invited 8000 persons to "buy wine and milk without money and without price."

The work of the American Sunday-School Union in Kansas and Colorado since May, 1874, the time this department was organized, has resulted in the organization of 369 new Sunday-schools, with 1600 teachers and over 14,000 scholars. Assistance has been given to over 550 Sunday-schools, having over 30,000 members. More than 5000 families have been visited; 1030 Bibles and 1359 Testaments distributed. The interest in

conventions and institutes continues, and some of them have been followed by seasons of revival, bringing rich spiritual feasts to hungry souls. One man over fifty years old made twelve miles of travel after a hard day's work to be present at an evening meeting. He said, "It has been a blessed meeting to me; I shall go to my work as never before." At the closing session of another, our house was full; some came ten miles. One family with the baby was present, and when the little one fell asleep he was put to bed on a quilt near the desk, the father sitting close by. The father had been a drunkard, but for some weeks had been sober. How earnestly he listened to the invitation to "drink of the water of life," &c. A revival began that night; in a few days twenty were hopefully converted, this man one of the number; he is now preaching temperance, and Jesus as a personal friend and Saviour.

The population of Kansas has been increased by 100,000 the last year. This adds to our number of children and youth fully 30,000. The tide of immigration this spring appears larger than at any previous time. These tens of thousands need help at once to open Bible schools, and to give a religious character to these new settlements. More Sunday-school missionaries are greatly needed for this opening field.

Especial thanks are due to our local papers for gratuitous notices of Sunday-school interests, and to our railroad managers for their generous favors to this good work.

C. Humble writes:

In reviewing another year's work I notice a considerable change of sentiment in regard to the continuance of Sunday-schools during the winter. Last year the opinion of the majority was against the effort; this year it is decidedly in favor of it, while many say, "Winter is the very best time for Sunday-schools." And as a rule the schools organized last fall and winter have been more vigorous and successful than those organized during spring and summer. Undaunted courage and faithful work make "evergreen" schools in the most unpromising places.

In a neighborhood demoralized on the Sunday-school question, where only six persons, one man, two women, and three children, could be got together to organize a school, the determined purpose and earnest effort succeeded in gathering the whole com-

munity into one which continued to flourish throughout the winter; neither rain, snow, wind, nor ice could keep the children from the school.

In two districts where schools were organized in December last, revivals have followed and churches have been organized. In one of these there was not a single Christian man, but thirty couple could be got together on short notice for a dance. During the meeting ten or twelve were converted or reclaimed, among them the superintendent and his wife.

The good effects of our work are seen also in the growth of the Christian workers. In a neighborhood not far from town, the leading Christians and their pastor thought it not best to have a Sunday-school there. In less than a year this pastor assisted me to organize a Sunday-school, and since then he said, "I have seen a difference in the Christians working in that school. They are more alive to religious matters. I can see that they are growing, and that the school has been a great blessing to them."

W. L. Gilman reports:

My work in this field was not commenced until midsummer, and this report can cover but seven months. In that time 21 new schools have been organized, with a membership of over 600; 50 other schools, with a membership of over 1700, have been visited or aided.

God's word has not returned to him void; from several points news comes that precious souls are being converted to God. At one place meetings were held for a month every night, and from 35 to 40 conversions are reported.

In this county, notwithstanding the hard winter, twice the number of schools lived through that did last year. Two county conventions have been held, and much good accomplished through township associations. My heart thanks God for what is done, and is more anxious than ever before to be used in his service.

Rev. W. M. Wellman says:

Out of the forty-two Sunday-schools I have organized in the last year, fully one half has been where there was no sort of Christian worship, but which in most instances have been followed by stated preaching. Forty have been hopefully converted to Christ through these schools and the preaching induced by them.

Four churches have been organized in the year which have wholly grown from the Sunday-school, and they are now having stated preaching. Of the 650 families I have visited during the year, only about one third were Christian households, and about 30 families were found destitute of the Scriptures. My work is progressing, new fields are constantly opening, which by the help of God I shall humbly endeavor to fill.

CALIFORNIA.

Rev. I. Wayne Snowden reports :

For the delightful, and I trust profitable, year's work in the Sunday-school cause in California during the fiscal year which has just closed, I humbly express my grateful thanks to him who says, "Lo, I am with you alway, even unto the end of the world."

I have travelled through Santa Clara, Santa Cruz, San Benito, Monterey, San Mateo, Marin, Sonoma, Lake, Napa, Contra Costa, Solano, Alameda, San Joaquin, making in all 2075 miles, organized 27 Sunday-schools, delivered 127 addresses and sermons, distributed 590 Bibles and Testaments, visited 277 families, and wrote 64 missionary letters. Twenty conversions reported, but the number must far exceed this. I have found the field white for the harvest, and where they were able to sustain the work, quite eager for a Sunday-school.

OHIO AND INDIANA.

Rev. B. W. Chidlaw reports :

During the past year, notwithstanding some interruption of labor from the chills and fever in the early autumn, and the burden of age coming gently upon me, I made 136 Sunday-school addresses, preached 102 sermons, wrote 303 letters, and travelled 13,000 miles. My labors have been directed to the extension and improvement of the Sunday-school work.

In my extensive journeyings I frequently visit county infirmaries, the homes of dependent adults and children. In these homes of the poor I find a population in each of from fifty to two hundred, generally very much neglected as far as gospel privileges and educational advantages are concerned. Recently I visited and spent half of a Sabbath in Christian labors in one of these institutions having one hundred and fifty-three inmates. Of these thirty-eight were children. For many months no religious services had been held and no Christian instruction afforded these little ones. In the evening I addressed a large audience in the county town, and presented the claims of this neglected but important field, resulting in the adoption of measures for visitation and the establishing of a Sunday-school for the purpose of feeding these waifs of humanity with the sincere milk of the word, and of breaking the bread of life to these famishing adults. In Ohio we have a juvenile population of over two thousand in these pauper homes, and their condition as it regards

their social, intellectual, and religious training is deplorable. In most of them Sunday-schools may be established and sustained, and the field is ripe for the harvest.

MASS SUNDAY-SCHOOL MEETINGS.—During the summer and autumn, on week days, I have frequent opportunities of preaching to large audiences of youth, and of addressing parents and teachers on the duty of Bible teaching at home and in the Sunday-school. These services are held in groves with arrangements to seat from 500 to 2000, and a day is devoted to prayer, recitation of Scriptures, praise and addresses, resulting in spiritual and social benefits that elevate and strengthen the Sunday-school cause, and in opening the way to establish schools in places where they are greatly needed.

During the year two features in the schools which I visited and the congregations addressed cheered my heart. I find that the attendance of adults in the Sunday-school is largely increased, that our scholars do not abandon the school and the study of the Bible. The other is, that a larger number of our scholars attend the public worship of God in the sanctuary. These two things the efficient and successful Sunday-school needs, and the signs of the times are full of hope and rich in promise for the future of our labors for Christ and the children.

Grateful for the confidence and kindness of the officers of the American Sunday-School Union, and the liberality of a Christian gentleman in New York in my support, I enter upon the forty-third year of Sunday-school missionary labor with hope in God, whose I am and whom I serve, and growing confidence in the American Sunday-School Union, and its mission of love in behalf of the children and youth of our broad land.

PENNSYLVANIA.

Rev. C. Reimensnyder, Lancaster, Pa., reports:

The field of my work during the past year was chiefly in Lancaster, Berks, and Lebanon counties.

In Lebanon county I succeeded some years ago in organizing a Sunday-school association. Annual conventions have been regularly held and largely attended. District conventions have also been held, and in this way much interest has been awakened, and the Sunday-school cause throughout the county greatly promoted. Last year I explored some portions of the county and found two important districts in which no Sunday-school existed. In both these districts large schools were organized, and one of them was continued during the winter without any decline of interest.

In Lancaster county a number of schools were organized, and one encouraging feature of these schools has been the increased interest and attendance of parents. The school-houses in which they are generally held have often been uncomfortably crowded. Owing to the peculiar character of the people here the work has been necessarily slow, but I am glad to say that it is moving steadily onward.

In Berks county also several important schools were organized. A review of the whole work during the past year inspires renewed hope and encourages increased activity in this great harvest field of the Lord.

J. B. Baughman, East Berlin, Pa. :

The past year, the twentieth, has like previous years been one of blessed privilege to me in doing something for the Master's cause. In some localities where our efforts appeared fruitless, and where we had sometimes thought of abandoning the work, we see now precious fruits. I mention a few of many similar ones. In the southwestern part of York county I had made repeated efforts to organize a Sunday-school in a church, and finally succeeded last spring. Many joined Bible classes. Last fall they gave each scholar a reward of a handsome Bible. The school numbered over one hundred. Many of the members are earnest workers and seeking after knowledge in God's word. In a school-house in the same county superintendents have had a great deal of trouble; finally a good brother undertook the work. He had to walk nearly three miles every Sunday. I encouraged him all I could to continue on and trust in God and wait patiently for the result. Christ had a blessing in store for him. Many are now hopefully converted. In a church where I organized a Sunday-school some years ago I met with much opposition. At one time I distributed tracts, and handed one to an elderly lady. She refused to take it, and said I was a mischief-maker and had no business to come here to make trouble. God has blessed his work. More than thirty souls, old and young, are now rejoicing in the Lord. In a township where a few years ago only a few Sunday-schools had existence, and that was owing to very few praying people, we could seldom find a praying family, these few schools were in a sickly and dying condition. We have now fifteen flourishing Sunday-schools in that township, a district convention is regularly held, and also a teachers' meeting and normal class has been established. Nearly all the schools pledged themselves to contribute donations yearly to the missionary work of the American Sunday-School Union. We have no want in that district any more for praying men to superintend Sunday-

schools. York, Adams, and Cumberland counties are well organized in county and district associations, &c. Franklin county has but one regular district organization, embracing four townships.

Rev. R. Crittenden, Bellefonte, Pa., reports :

THE FIELD.—The work I have been endeavoring to do the past year covers portions of Centre, Lycoming, Clinton, Clearfield, Elk, McKean, and Sullivan counties. The wants of this section of the State require a variety of service. It has been my aim to do what seemed to be the most needful. In all cases I had the encouragement of some present success, and always with the hope of increasing good results.

PROGRESS.—There has been a steady advance in all directions during the year, except perhaps in the number of conversions. Institutes or conventions at different times and places have been held in all the counties named except one. There is a marked improvement in the management of schools as well as in class instruction. The number of schools continued the year round is increasing from year to year. Nowhere is the Sabbath day better observed than in country communities where Sabbath-schools are rightly sustained. A most hopeful indication is the desire for preaching in every neighborhood where the people, old and young, are interested in the study of the Word.

NEW SCHOOLS.—I report only ten new schools organized the past season. Other new union and denominational schools that I have assisted in establishing by correspondence and otherwise are not reported among the schools opened for the first time the past year. Fully one-third of all the country schools in this northern section of the State are closed from October to April or May. The time for organizing new schools is greatly limited by natural obstacles. The successful reopening of some of these schools in the spring is quite as important as the planting of new schools. I have recently explored considerable new territory showing the need of new schools in places that will have no other religious privileges.

ENCOURAGEMENT.—The hearty co-operation of our friends belonging to the different denominations has greatly contributed to the success of our work. Among the thousands of precious youth that we reach by these united efforts will be found the best material for good citizenship and church membership. This cheering fact will be realized more and more as we go faithfully forward heeding the Saviour's last command : "Teaching them to observe all things whatsoever I have commanded you : and lo, I am with you alway, even unto the end of the world. Amen."

NEW JERSEY.

J. K. F. Stites reports :

Many new schools have been organized in destitute localities, and large numbers of the poor and ignorant of all ages gathered into them, who are now receiving religious instruction, and in numerous instances for the first time. Besides this I have visited and otherwise aided many other schools in needy circumstances, supplying their wants so far as in my power, donating Bibles, Testaments, books, periodicals, &c., and encouraging them in the good work in which they were engaged.

In many places our Union Sunday-schools afford the only means of grace the people enjoy for miles around them. They look for and appreciate my visits among them with the deepest degree of interest. It is a gratifying spectacle to see them coming from miles around our place of meeting to hear God's Word expounded and anxiously listen to the truth. My heart is often cheered as I hear from the lips of these poor ignorant ones, at the close of our exercises, that simple, honest expression, "God bless you," uttered in connection with a hearty shake of the hand, as I take my departure from them. I well know there is no cold formality or hypocrisy there. I can but reiterate the fact spoken of in my previous reports in the years past, viz.: that our Union Sunday-school effort is the only feasible way of successfully reaching these people and leading them to Christ. During my many years' labor on my field I have but become the more thoroughly convinced of this truth. They all love the Union work. God has blessed the teachings in many of the schools over my field during the year, and as the result there have been reported to me two hundred hopeful conversions.

NEW ENGLAND.

Nelson Kingsbury, Secretary, reports as follows :

Mr. E. A. Hazeltine, of the Hartford Theological Seminary, spent his summer vacation of four months in missionary work in Maine. He organized nine new schools, besides visiting and aiding those started by him in 1877. On his return to the Seminary, Mr. H. wrote as follows :

"At the close of my second summer's work for the American Sunday-School Union, I gladly say that my views with reference to the work undertaken by your Society remain unchanged.

Of my last year's work in Maine I can speak with pleasure, for my visits to the neighborhoods visited last year furnished me many reasons for thankfulness that I was ever led to spend my vacation in your employ. Some of the schools had been blessed in the quickening of Christians and the conversion of souls."

Mr. George H. Wattles, missionary for Connecticut and Secretary of the State Sunday-School Teachers' Association, has, during the year, visited forty different Sunday-schools, with more than seven thousand members, and has by his labors reached every county in the State. As Secretary of the State Association he has rendered valuable service in correspondence, in preparation for convention work, and in supervising the publication of the annual report and the Sunday-school statistics of the State. These services, which have been highly appreciated by the Association, have been without expense to them.

It is gratifying to note a deeper interest in Bible study, and a demand for a higher standard of teaching. Every year witnesses an increase in the number of friends of Sunday-school work, and a growing desire on the part of these friends to extend this work into the destitute places of our land. That the American Sunday-School Union is considered well adapted to this "pioneer" Sunday-school missionary work, the increase of its receipts from New England over last year, notwithstanding adverse circumstances, bears testimony.

NEW YORK.

F. II. WISEWELL, SECRETARY.

In this department of the Society's work we have had, during the past twelve months, many tokens of God's merciful and helpful care. We are able to report not only that the general income for missionary work has been slightly greater than it was during the preceding year, but, in addition to this, we are permitted also to record the receipt of several legacies of considerable amount. Among these legacies may be mentioned the bequest of Miss Mary M. Danser, of ten thousand dollars, received by the hand of Thomas F. Jeremiah, executor; and a bequest of five thousand dollars received from the estate of the late James Brown of honored memory. Legacies have also been received during the year from Western New York, one from Batavia and one from Canandaigua, bearing witness that the cause of Sunday-school missions is not forgotten or lightly esteemed in that portion of our State.

Among the wealthy citizens of New York for many years there have been found those who count it a pleasure to maintain

a direct connection with certain missionaries of the American Sunday-School Union, assigned to labor as their special hired servants, to do the Lord's work in their stead. And among the encouragements of the past year we count the fact that one of our prominent bank presidents has newly taken up this line of Christian service, and has provided the entire salary and expenses of his own missionary in Iowa.

Opportunities of service towards Sunday-school work in general, and towards some needy schools in particular, have been quite as abundant as in former years, and quite as heartily embraced. Assistance has been rendered in the work of establishing some Union Sunday-schools, both within the bounds of New York State and outside of it, of which no other mention beside this is made in the Society's records.

The demand for missionary service in newer and needier fields has absorbed the interest of contributors in New York, so that no systematic missionary work has been undertaken within the bounds of our own State. It gives us pleasure to report, however, that lately arrangements have been made looking toward a new beginning of that work, and it is hoped that something will be accomplished during the present year in at least one section, from which there comes a report of abundant need.

Death is making constant inroads among the circle of old-time friends and supporters of our work. The number taken from earth during the past year seems unusually large. Hanson K. Corning died at the beginning of the year. The help which he had so long and so faithfully extended was to have been continued by his beloved wife. It seemed a double loss when she too was called. Almost her last work was to forward a gift at the usual time. Among others who will be missed we cannot forbear mentioning with affection John Aitkin, of New York, Joseph B. Sheffield, of Saugerties, and Mrs. M. L. Abbe, of Albany.

Thus the record of 1878-79 is closed. The foregoing is only a hint of the real work that has been done. All that has been done for God, and to magnify his name and grace, will abide and bear fruit to his glory. If anything has been done for the praise of men, and of strife and vainglory, it will come to nought. We have no desire unduly to extol this work, but we feel grateful to the Lord and the King, that he has been pleased to treat it as his own, and make it instrumental in leading so many into his kingdom, and building them up in his word.

The number of Christian men who have become sufficiently interested to assume the entire support of a missionary, and have renewed for another year, has been increased, thus indicating the pleasure of the Lord in giving means to sustain this much-needed work in the rapidly multiplying settlements of the West.

WHAT THE OFFICIAL RECORDS SHOW.

SUMMARY OF MISSIONARY WORK, BY DEPARTMENTS, FROM
MARCH 1, 1878, TO MARCH 1, 1879.

	Schools Organized.			Schools Aided.			Miles Travelled.	Addresses Delivered.	Bibles Distributed.	Testaments Distributed.	Families Visited.
	Schools.	Teachers.	Scholars.	Schools.	Teachers.	Scholars.					
Northwest.....	333	1,428	10,616	973	3,938	36,649	80,668	1,772	677	1,324	4,628
Southwest.....	260	1,135	10,644	461	3,104	28,118	43,458	1,099	722	1,801	2,601
South.....	250	1,188	9,554	469	3,102	27,082	40,781	1,133	459	2,215	1,539
Kansas & Colorado.....	135	562	4,161	187	1,408	13,546	22,590	608	102	315	2,045
Pacific Coast.....	27	131	1,085	61	234	2,270	1,970	127	62	658	277
Pennsylvania.....	27	187	1,152	251	2,237	17,579	13,651	328	93	279	1,129
New Jersey.....	39	218	2,000	261	1,806	21,330	11,360	189	22	76	1,320
Ohio and Indiana.....	5	25	185	14	70	510	12,255	230			
New England.....	9	41	269	41	633	4,984	5,889	35			210
	1,087	4,915	39,769	2,718	16,622	152,062	232,622	5,521	2,137	6,668	14,140

Our grateful acknowledgments are again due to the American Bible Society, for their generous grants of Bibles and Testaments, an important aid in carrying forward our work; and we desire to express our thanks to the religious and secular Press, for the hearty co-operation given in furthering this cause; to the railroads, for concessions to our workers; and to the pastors and laymen, who have taken special pains to visit and examine the operations of the Society on some of its missionary fields.

Sincerely grateful to the great Head of the Church, for the manifold tokens of his approval during the past year, and relying upon him for wisdom to direct and skill to execute in the year to come, we close the record of the past, and open the door of the future.

At the beginning of the year 1878 the Board of Managers of the American Sunday-School Union determined to add to their work of establishing Sunday-schools in destitute places, and of publishing books for their use, an attempt more directly to aid Sunday-school teachers in the preparation of their lessons. They accordingly organized, January 26, 1878, a Teachers' Meeting in this city, to meet every Saturday afternoon, at four o'clock, in their room, 1122 Chestnut Street, for the study of the International Series of Lessons. These meetings have been regularly held ever since, with such an encouraging attendance and interest as to lead to the belief that the experiment was both wise and timely. At the close of 1878 the Managers' Room was found to be altogether too small to accommodate the class, and it became necessary to seek temporary accommodations elsewhere. In this emergency the American Baptist Publication Society very generously tendered the free use of their large Assembly Room. The offer was gratefully accepted, and the Board of Managers take pleasure in thus acknowledging this act of fraternal kindness. Plans are now under consideration by the Board for making such alterations in the building, 1122 Chestnut Street, as will provide for a large Assembly Room in their own property. It is hoped this will be ready for occupancy during the coming summer or fall. The work will proceed as soon as the necessary funds can be secured.

NECROLOGY.—The Society deeply feels the loss it has sustained during the year in the death of Myron Phelps, Lewiston, Ill., a Vice-President, and for many years a liberal contributor to the missionary work; Hon. Edward Hopkins Cushing, Houston, Texas, also a Vice-President, deeply interested in the Union's work in his State; Hon. Henry J. Williams, for several years a manager of the Society, and late a Vice-President; and Henry Lloyd, Pittsburgh, Pa., also a Vice-President, ever warmly advocating and sustaining the cause of the American Sunday-School Union. It is fitting also to record the decease of the Rev. Charles Hodge, D.D., LL.D., the author of "The Way of Life," a widely useful volume, prepared for and issued by this Society.

REPORT OF THE COMMITTEE OF PUBLICATION.

During the last year we have added a number of books to our catalogue, and have others now in course of publication. To all those interested in this department of our labors, especially to those who buy books for Sunday-schools and other purposes, we recommend an examination of our catalogue, which we are glad to send to any who will order it. In this catalogue will be found

I. Lists of WORKS auxiliary to the STUDY of the HOLY SCRIPTURES, explaining the text, elucidating the references, and illustrating the narrative. To this class belong our Union Bible Dictionary, Union Bible Companion, Nicholls' Introduction to the Study of the Scriptures, Nevin's Biblical Antiquities, New Biblical Atlas and Scripture Gazetteer, Introduction to Bible Chronology, Scripture Biographical Dictionary, Bible Natural History, &c.

II. WORKING APPARATUS FOR SUNDAY-SCHOOL TEACHERS. Among which we find, Teacher Taught, Teacher Teaching, Teachers' Harvest, Teachers' Manual, Great Aim of the Sunday-school Teacher, Position and Power of the Sunday-school, Sunday-School Monitor, Sunday-School Pioneer, Considerations on Sunday-school Libraries, &c.

III. BIOGRAPHIES; about 140 volumes.

IV. HISTORICAL WORKS.

V. MISSIONARY WORKS.

VI. LIBRARIES. To the many collections already published we have recently added, "The National Sunday-School Library, No. 1," and "The New Sunday-School Library for the Little Folks."

Of our new library books we would especially name two excellent temperance tales by Mrs. A. K. Dunning, entitled "The Fatal Inheritance" and "Dr. Renwick's Medicines;" and "Records of the Do Without Society" and "Odd Moments of the Willoughby Boys," by Mrs. Emily Hartley.

There is and always must be a constant demand for good, well-written, undenominational literature, and such the Ameri-

can Sunday-School Union, by all its usefulness in the past and responsibility for the future, is bound to furnish.

THE PERIODICALS.

THE PERIODICALS have continued to furnish safe, sound, and suggestive helps upon the current series of International Lessons, of a character specially suitable to busy workers in this department of Christian labor. *The Sunday-School World* has presented the Explanations and Methods of Teaching each lesson upon opposite pages, so that the reader had all the aids to that lesson before him at a single view. These included the Explanations by the Rev. John Hall, D.D.; the Primary Lesson Plans by Mrs. Alice W. Knox; the Lesson Lights from Bible Lands by Prof. G. E. Post, of Syria; and the Illustrations, and "How to Teach the Lesson," as prepared by the editor, Rev. Edwin W. Rice. The able articles on the Revision of the English Bible, which first appeared in the pages of *The Sunday-School World*, have received the highest commendations, and in response to many calls they have been republished in book form. The instructive and sterling character of the material presented in this journal during the year is indicated by the fact that upwards of forty of the most distinguished writers of America have contributed to enrich its pages. *The Child's World* has contained an illustrated article in every number from the Rev. Richard Newton, D.D., whom the Rev. Charles H. Spurgeon calls "the prince of children's writers." It has also given interesting and sprightly articles on child-duty and culture, from Mrs. Margaret E. Sangster, Mrs. Amelia E. Barr, Mrs. Mary D. R. Boyd, Rev. Edward A. Rand, "Elmer Lynnde," Mrs. J. E. McConaughy, and many others. *The Scholar's Companion* has furnished a graphic and pictorial explanation of each lesson suitable for scholars, on a plan that has proved instructive and fascinating to its youthful readers. The Graded Lesson Papers have proved increasingly acceptable to the scholars, and whatever improvements experience and observation have suggested have been adopted; and the papers are regarded as unsurpassed in their adaptation to the progress of the scholar,

and in the amount of usable information they provide. *The Primary Paper* is illustrated, and contains the Bible text, the story, "things to remember," and questions and answers suitable for the youngest classes. *The Intermediate Paper* has the Bible text, daily readings, sketch of the lesson, points for home study, notes, and questions adapted to the main school. *The Advanced Paper* contains similar material specially prepared for the use of the highest and most advanced scholars in the school. The Review Papers issued each quarter continue to gain in favor with the more intelligent and thorough Sunday-school workers. These include the *Large Review Chart*, printed in bold type so that it may be read by the entire school, and presenting a concise analysis of the lessons for three months at one view; *The Superintendent's Review Paper*, giving various plans for conducting a review exercise, with a special programme for each quarter, adapted for the use of superintendents and pastors; *The Scholars' and Teachers' Review Paper*, containing a plan of review, with questions thereon, and upon the practical teachings of the lessons, and an arrangement of Bible texts from the lessons for the quarter, suitable for use in opening and closing exercises.

THE AMERICAN SUNDAY-SCHOOL UNION

*In account with the Contributors to the Missionary Department, for the
year ending February 28 1879.*

DR.

To amount appropriated, not expended last year, . . .		\$4,021 62
To collections received during the year, . . .	\$54,985 49	
To legacies received during the year, . . .	25,689 43	
To amount received from Income J. C. Green Fund, . . .	3,145 83	
Book Fund, . . .	2,406 00	
Wurts Fund, . . .	500 00	
Bucknell Fund, . . .	234 28	
Phelps Fund, . . .	154 54	
	<hr/>	87,115 57
		<hr/>
		91,137 19
		<hr/>

CR.

By amount of salaries paid missionaries, . . .	\$36,211 37	
travelling expenses paid missionaries, . . .	5,721 57	
postage paid missionaries, . . .	784 02	
expense, stationery, &c., . . .	744 62	
freight, . . .	492 35	
	<hr/>	\$43,953 93
By books and other Sunday-school requisites given to schools, . . .		7,385 63

PHILADELPHIA.

By salaries paid secretaries and bookkeeper, . . .	4,225 02	
By travelling expenses of secretaries, . . .	282 65	
By postage, . . .	171 63	
By freight, . . .	14 41	
By expenses, stationery, printing, binding, &c., . . .	367 56	
	<hr/>	5,061 27
By Anniversary expenses, . . .		698 57
By Annual Report, . . .		180 03
By Sunday-school Missionary, . . .		597 54

NEW YORK.

By salaries paid secretaries, . . .	3,000 00	
By travelling expenses, . . .	59 00	
By postage, . . .	67 75	
By freight, . . .	1 50	
By expense, including rent, stationery, printing, &c., . . .	623 18	
	<hr/>	3,751 43

NEW ENGLAND.

By salary paid secretary, . . .	2,300 00	
By travelling expenses, . . .	391 23	
By postage, . . .	120 60	
By freight, . . .	5 36	
By expense, including rent, stationery, printing, &c., . . .	324 99	
	<hr/>	3,142 18

Amount carried forward,	<hr/> 64,770 58
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Amount brought forward,	\$64,770 58
By amount paid on account of advances in former years,*	5,000 00
	<hr/>
	69,770 58
By amount appropriated but not expended on Green	
and other funds,	3,377 73
By amount due American Bible Society,	318 99
By amount appropriated but not yet expended,	17,669 89
	<hr/>
	21,366 61
	<hr/>
	91,137 19
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PHILADELPHIA, May 17, 1879. The above account has been examined this day by us, and compared with the original entries, and we find the same to be correct.

W. DWIGHT BELL,
GEORGE C. THOMAS.

* For some years a balance, incurred by expenditure in missionary work, has been held in abeyance by the Publication Department of the Society (see Reports for 1868 and 1869), being in course of gradual extinction from discount on sales. It has been deemed most advantageous to close that account: \$5000 has been paid as above, and the remaining \$7000 has been appropriated, and will appear as an item in the next Annual Report.

The Rev. GEORGE C. NOYES, D.D., of Illinois, said: I desire to say at the outset that while I shall endeavor to "tell the truth" and "nothing but the truth," I certainly shall not undertake to "tell the whole truth" concerning the vast and measureless beneficence of this Society's operations. Every day, during the fifty-five years of its history, it has been opening fountains in the desert from which shall flow copious streams to make glad the city of our God. As the founder and supporter of schools it has no peer. No other society so diligently follows emigration as this; no other is so prompt to organize the school, wherever emigration pitches its multitudinous camps, as this.

The Rev. JOHN HALL, D.D., of New York, said: There is nothing that will so move the great heart of the American churches to sympathy, and energy, and prayer, and the hand of the American people to give their money to this object, as the knowledge of how much good is wrought through the agency of this American Sunday-School Union. How many of you to-night say, "I trust Christ, and confess Christ, and I humbly hope to dwell with him forever and forever"? Then to you, and to you, and to you, parents of godly children, to you I make my appeal. What grace has done for you, it can do to the very worst, to the most degraded, to the darkest and most criminal. Send to your brethren, your fellow-citizens, your countrymen, that gospel that has brought to you, and to yours, such incalculable blessing.

The *Chicago Tribune*, in an editorial upon the May meetings, says: The American Sunday-School Union has been doing a great work. The report from the West says: "The Christian Union schools succeed in our frontier towns when denominational ones take no hold. In this brief statement there is a volume of argument for unity of Christian work. The real results in the conflicts with the devil and his numerous and industrious agents must be accomplished by these union societies, which work outside the interests of any particular denomination. There is need for more money and more work, and those organizations which are working for the common good ought to be more handsomely supported."

The *New York Tribune* thus said editorially: We venture to say that the hearty work of the American Sunday-School Union for one year, in striving to train little children into a truthful nationhood, into temperate devotion, servants of Christ, has accomplished more actual good in the world, has helped the progress of mankind upward, higher than all the doctrinal squabbles and fires kindled against heresy since time began.

CONTRIBUTIONS.

The legal form of bequest is,

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POINTS TO BE REMEMBERED.

The American Sunday-School Union has organized an average of 1226 Sunday-schools a year, or over three per day, for every day of the past fifty-five years, and has reached and aided nearly 6,000,000 of Sabbath-school scholars.

In addition to the Sunday-schools actually organized, the records show that by visits and words of counsel and encouragement, and gifts of books, papers, &c., assistance has been extended in 102,607 cases, representing a membership of 761,442 teachers, and of 5,620,181 scholars. Amount expended in missionary operations (1824-1879), \$2,471,620.90, of which about \$559,000 were for books, papers, &c., granted to needy Sunday-schools. Value of books, papers, &c., circulated by sale and grants (1824-1879), about \$7,000,000.



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1880.

THE
FIFTY-SIXTH

ANNUAL REPORT

OF THE

American Sunday-School Union.

1880.

PUBLISHED FOR GRATUITOUS CIRCULATION.

PHILADELPHIA:

No. 1122 CHESTNUT STREET.

TESTIMONY TO THE WORK OF THE American Sunday-School Union.

We quote the following extract from Rev. Dr. Niccolls' Sermon, as reported by the *St. Louis Republican*, Nov. 24, 1879. Rev. Dr. N. had just returned from a trip over the Society's mission fields in Texas:

— WITH MINE OWN EYES.

"Here let me say when in passing, with reference to the work and aims of the American Sunday-School Union, its one grand purpose is to gather the children of the land into Bible schools. It represents no one denomination. It goes forth with a spirit as broad and as unsectarian as the gospel of Jesus Christ. It carries in its hand the truth as it is in Jesus, and with this as its grand weapon and instrumentality, seeks to forego ignorance, prejudice and vice and sectarian animosity, and plant the seeds of a Christian civilization. For fifty-seven years it has been engaged in this work. It has been a pioneer for the churches. It has done for Christianity what the bold settler, with axe and plough, has done for the state—penetrated into the forests, made the clearing, and so laid the foundations for the building of a more advanced civilization. It has followed the onward march of civilization from the East to the West. Its vast history may be read in the foundation of many churches of Ohio, Indiana, Illinois, in this state, and in the states of the Southwest. Its past history is at once the charter for its existence and the pledge for its usefulness in the future. It has been now enriched by the experiences of the past, with church literature, and better equipped than ever for the work of the future."

Rev. R. Corwin, D.D., who accompanied Rev. Dr. Niccolls on his trip to Texas, speaks as follows:

"Before we had time to breakfast, carriages were in waiting to convey us five miles away to a Union Sunday-school, in which half a dozen different denominations were working in harmony. The house was crowded, though it was Wednesday morning. In the afternoon we had a church full of the children of the city (Sherman), and a mass meeting for the people in the evening. Here we met a number of the missionaries in the employ of the American Sunday-School Union. Remarkably efficient and successful workers, their record is one which had been utterly impossible to any agencies of a sectarian character. They can establish schools where no single sect could have any influence. They have the confidence of business men, as well as of the churches associated in their support. Devout and humble, yet manly, wide awake, and untiring in their work, they well earn the meagre support they receive, and well deserve the high appreciation in which they are held by the Southern people."

The *New York Tribune*, in an editorial of May 10, 1879, referring to the work of the American Sunday-School Union, and to a "report from the West" that the "Christian Union Schools succeed in our frontier towns when denominational ones take no hold," utters the following forcible words:

"Very reasonably: the man who goes out of the overcrowded cities of the East, with their seething nationalities and parties, their crime, fraud and cor-

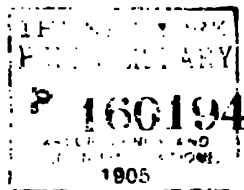
(Continued on page 3, cover.)

THE
56th
ANNUAL REPORT

OF THE
American Sunday-School Union.

MAY, 1880.

PHILADELPHIA:
AMERICAN SUNDAY-SCHOOL UNION,
No. 1122 CHESTNUT STREET.



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FIFTY-SIXTH ANNUAL REPORT.

UNION SUNDAY-SCHOOLS.

I.—ARE THEY NEEDED?

SOME argue that, however desirable they may have been in the commencement of the Sunday-school system, and particularly in sparse populations and in new settlements, now, when Sunday-schools are so widely established, and so many denominational agencies are at work, there can be a limited demand only for Union Sunday-schools.

To this it is replied that, although in cities, towns, and larger villages, where churches are established, it may be practicable and expedient to maintain church schools, and that each denomination should have its own, yet there are even now populous districts and neighborhoods too remote from church centres for all to enjoy their worship and instruction, and yet too much divided to sustain any denominational school; and thinly-settled regions and newly-forming communities are ever multiplying on ever-extending frontiers, where the people are too few, too poor, too much divided to sustain any but a Union school. Thousands of places there are where none but a Union school can combine the efforts and resources of those who greatly need a Sunday-school, and where it would be self-sustaining, and prevent the waste of Christian charity expended in support of divided organizations.

II.—ARE UNION SCHOOLS PRACTICABLE?

They are. (a) A Union agency is available to plant and water them. The AMERICAN SUNDAY-SCHOOL UNION has had more than half a century's experience in employing and superintending missionaries for this sole work, many of whom have had ample training and great success in it.

(b) This Society has abundant provision of all desirable appliances and supplies for the organizing and equipping of Union schools,—Union primers and elementary books, Bible dictionaries, Union libraries, system of lesson-helps,—a complete Union undenominational literature.

III.—ARE UNION SCHOOLS DESIRABLE?

If *any* Sunday-schools are needed, especially in such destitute communities as enjoy no other adequate means of social religious instruction and worship, and if only Union schools are practicable in multitudes of instances, then, it follows, such are desirable.

But not for these reasons only. It can hardly be denied that, in the beginnings of these little communities, in laying the foundations of their institutions, the common weal demands that there be the greatest possible unity and harmony, which, when secured, may give character to their whole subsequent growth and history. And if this be true in the general, then surely for religious and spiritual ends such unity is most important. Surely for such places it is pre-eminently desirable, as according to Christ's will, "that they all may be one."

IV.—ARE BEST RESULTS ATTAINABLE IN UNION SCHOOLS?

If the special effects which are wrought out only by denominational and divisive agencies are best, then, clearly, a negative answer must be given. But if the essentially best things in morals and religion are those in which the spiritual followers of Christ are in full accord, and if these can be realized in Union schools, then, under the conditions presupposed, their benefits are greatest because widest,—open to all. How then as to the two requisites just asserted?

(a) The essential truths in morals and religion in which evangelical Christians are agreed, are: the supremacy and sufficiency of the divinely inspired Holy Scriptures, the sole rule "of faith and practice;" the lost state of man by nature, and his exposure to the penalty of the divine law which he has transgressed, endless punishment in a future world; his recovery only by the free,

sovereign, and sustaining grace of God through the atoning sacrifice, merits, and prevalent intercession of the Lord Jesus Christ, the divine Redeemer, by the influence of the Holy Spirit; the necessity of faith, repentance, and holy living, with an open confession of the Saviour before men, and the duty of complying with his ordinances; these and whatever other truths are set forth in the Apostle's Creed—the most general formula of faith accepted in Christendom—are the vital requisites to be received in order to life and immortality.

(b) That the benefits of these may be realized in Union schools is evident from the fact that they are the doctrinal basis of the American Sunday-School Union, freely and fully set forth in the Society's publications; and the Publishing Committee, to which all its issues are submitted, is made up from the leading evangelical denominations; all thus having security for the inviolability of their principles.

V.—ARE SUNDAY-SCHOOLS PROMOTIVE OF CHURCHES?

Not directly in their original design or constitution,—from their very nature. They are schools only. But in their actual working, in their influences and results, they are most helpful to existing contiguous churches; and they almost necessarily and inevitably lead to the formation and growth of churches where they were not found until the school prepared the ground and way for them. If a company be gathered for instruction, and competent teachers be secured, it is not inquired with what denomination of Christians the teachers fraternize. The Scriptures being the text-book, the instruction as well as the connection of the school is left to those who compose and conduct it. It may become denominational whenever it elects. The American Sunday-School Union is a union of Christians of many different names, not representing churches as such; none are required to compromise their church relations or principles.

(a) *They are helpful to existing churches.* Whether formed in them on the broad basis described, or outside of them as mission schools, they cannot fail, as Bible schools, to stimulate and promote intelligence and knowledge, and to be the means of

originating and increasing true religion in teachers and those taught; and these acquisitions must be for the essential benefit of any church of Christ.

(*h*) *Union schools lead to church-planting.* They cannot prosper long in any community, as Bible schools, without creating a desire for more advanced and fuller instruction and worship, and for the enjoyment of all ordinances and privileges which the Bible reveals and enjoins as established in and communicated through the church by her Head. So these voices crying in the wilderness prepare the way of the Lord for the ministry and the church.

VI.—DO CHURCHES ACTUALLY FOLLOW UNION SCHOOLS?

It has been stated that the object and work of the American Sunday-School Union have always been simply this—to establish Sunday-schools in destitute places, and to supply and nurture them—not to plant churches or sustain pastors—leaving this and all other church-work to the choice and agency of communities, or of other missionary societies; in nowise interfering with their functions.

The missionary work of the American Sunday-School Union is systematically reported, and becomes matter of permanent record—the name, place, date, membership, superintendent of every school, supplies furnished, subsequent visits to and history of it, so far as ascertained. These reports are made by the missionaries to their Superintendents and to the Secretary of Missions.

Prominent among results reported are conversions, preaching secured, and churches organized. The reports of the missionaries are often corroborated by the testimony of pastors, home missionaries, and others. Of the latter class of testimony is the following instance:

A gentleman who has been for twenty-three years in public life in Minnesota, and has personal knowledge of the facts, gives a list of sixty-two cities and towns by name, in which Union Sunday-schools were established and held for various periods previous to the forming of denominational schools, and says he knows of as many more.

What is asserted of Minnesota may be assumed to be true of other States and Territories where conditions are similar, according to the number of schools established. What is true of cities and towns is realized more in agricultural districts, where the necessity for union in Christian work continues longer.

The Rev. Edwin W. Rice, when Superintendent of this Union work, some years ago, in Wisconsin and Minnesota, inquired diligently what churches had followed Union schools—carrying back his inquiry to 1843—and he found them to number 266, of which 77 were Congregational, 73 Presbyterian, 40 Methodist, 33 Baptist, and the remainder divided among other denominations.

The Superintendent of our work in the Northwest has reports from missionaries and Sunday-school superintendents, confirmed by his own records and by personal observation, of Union schools organized in a given time, in a certain field, by counties and their registered numbers, in which conversions, preaching, and churches organized are mentioned, of which he says: "In 76 of these neighborhoods (not to speak of many more), at the time of organizing the Union school there was preaching, more or less frequent, in 14, but no Sunday-school; in the other 62 there were no religious services. In 25 of these there is now regular preaching, 17 have an occasional sermon, and in 34 there was no religious service but the Sunday-school when the report was made."

A Presbyterian home missionary who has labored in one of these counties says, "I have gathered into our churches in B— county, in five years, some 250 persons, and of these at least one-half received the impressions that resulted in their conversion in Sunday-schools established by the missionaries of the American Sunday-School Union."

The Superintendent of this work in the Northwest has received 185 reports from superintendents of Union schools, of which some had been in operation twenty years, and some only a few months. They reported 599 conversions. In 160 cases there had been no preaching before the schools were gathered; 25 had previous occasional preaching; 64 have regular preaching now,

but 121 have not. In 55 cases churches have been formed, 38 of them following directly upon Union schools. In many of these cases this evidence is confirmed by other testimony, as before referred to.

The same Superintendent writes: "Recently, in company with the Revs. F. A. Noble, D.D., and George C. Noyes, D.D., I attended a meeting of 2500 to 3000 in R. county, of whom all but 400 to 500 were from Union schools; and pastors were there whose churches had sprung from Sunday-schools organized by the American Sunday-School Union; and of the 35 Sunday-schools represented there, all but 7 or 8 were Union Sunday-schools."

The agent of the Presbyterian Board of Home Missions in Nebraska says of these Union Sunday-school missionaries: "Usually in advance of all others, working on ground common to all branches of the church, but pre-empted by none, they are breaking ground for all our churches and sowing seed that usually springs up and bears the fruit that the churches gather. They are helpers to me in my work, and, I doubt not, helpful to others who are trying to lay foundations for the churches of the future in our State."

The Rev. E. F. Williams, of Chicago, writes: "It would seem as if the intent and aim of the American Sunday-School Union were such as ought to commend it to the sympathy of all Christian ministers. It is, and always has been, the firm friend of home missions. It believes in churches and rejoices in their establishment and success, while it does not claim to be in the church-organizing business, nor seek to do Sunday-school work which churches and other missionaries are able and ready to do. I love the American Sunday-School Union because I believe that it prepares, and always has prepared, the way for Christian ministers and churches. The multitude of facts which have come under my personal knowledge makes it impossible that I should believe otherwise."

This testimony might be increased indefinitely as given by leading pastors of the Northwest. If time and space allowed it might be abundantly repeated from highest authority in

the Southwest, as by such men as Rev. Drs. Ganse, Goodell, and Niccolls, of St. Louis. It was given in the strongest terms by the last named gentleman before his own church, after an extended tour last autumn, in Texas, in company with Rev. W. P. Paxson, Superintendent of the work in the Southwest, and by the Rev. E. T. Corwin, D.D., of Jacksonville, Illinois, who, in a communication to the *Advance*, December 4, 1879, mentions one missionary of the Union in Missouri who can enumerate nearly one hundred churches which had been preceded by Union schools, if, indeed, they had not grown out of them.

The same kind of evidence might be drawn from the South, where the results of Union schools have been similar, as reported by missionaries Legaré, in South Carolina, Jones, in North Carolina, and others.

One more recent witness is the Rev. John Hall, D.D., who speaks from the Commercial Metropolis, as at the fifty-fifth anniversary: "I have had opportunities to see a large proportion of the West in connection with this work. I have seen it in Kansas, in Missouri, in Iowa, in Wisconsin, in Illinois, and in California. They who know it the most love it the best. There is nothing that will so move the great heart of the American churches to sympathy, and energy, and prayer, and the hand of the American people to give their money to this object, as the knowledge of how much good is wrought through the agency of the American Sunday-School Union." If it were expedient it would be easy to summon a great cloud of witnesses, among the most distinguished clergymen of all denominations, to add their confirmation. But surely it is not necessary.

It has now been shown how the best things in morals and religion are realized in Union Sunday-schools. The American Sunday-School Union labors for the extension of Christ's kingdom among the neglected classes, and where other agencies are less adapted to reach them. The religious interest awakened, the meetings established, the persons converted, the churches growing up through its instrumentality, and the total results of the Society's work, must tend to strengthen the various denominations forming or having organized churches. The Society's

work, therefore, promotes and helps forward every truly missionary enterprise. It opens the way for stated preaching and church organization, aids and strengthens all home missions, promotes popular education, good morals, and family religion, distributes Bibles and teaches how to study them, circulates tracts and good books, cultivates and enlarges Christian benevolence, and leads to many and extensive revivals of religion among the young. This Society is pre-eminently the Society which has for its chief aim the forming of permanent organizations for the united, prayerful, intelligent, and systematic study of the Holy Scriptures. The great hope of every church, and of our common Protestant faith, is in making all the people, but especially the young, familiarly and spiritually acquainted with Bible truth.

The principles and facts now set forth have ample illustration and confirmation in the reports to the Society from the various States, which are presented by the missionaries of this Society.

THE SOUTH.

REV. JOHN McCULLAGH, *Superintendent*.

During the last fifty-six years our missionaries have organized 11,836 Bible-schools, numbering 77,716 teachers and 648,840 scholars; they have also visited and aided 22,499 other schools.

Through the influence of these schools and the Divine blessing the ignorant have been instructed, the degraded have been elevated, enemies have been reconciled, drunkards have been reclaimed, infidels have been converted, the altar of family worship has been erected, the Sabbath has been kept holy, congregations have been gathered, churches have been planted, causing the wilderness and the solitary place to be glad for them and the desert to rejoice and blossom as the rose.

This is no fancy sketch. Every single line has its bold original in the history and results of schools organized by the writer, and under his own personal observation, during the last forty-three years. We therefore speak that we do know, and testify that we have seen.

The following reports from our missionaries speak for themselves:

KENTUCKY.

Rev. J. H. Hopper reports :

In looking over the work for the past year I am very much encouraged by the good which, I hope, has been accomplished.

Beard's Union Sunday-school, planted April, 1879, has been wonderfully prospered. The attendance has been good. The interest on the part of the older people has been marked.

The school having been organized, a revival of religion followed, with some fourteen conversions. A young men's prayer-meeting was established, which has given great strength to the spirituality of the neighborhood.

We rejoice to say that the young brother chosen for the superintendent enters this spring upon his studies for the ministry.

Knob Lick Sabbath-school, planted in a very needy part of the country, has done a grand work. The Lord has especially blessed them, and, as a result of their faithful efforts under God, some thirty persons, young and old, have embraced Christ as their Saviour.

Gaines' Union Sunday-school has developed strength during the year, and has rejoiced in a blessed work of grace—some eighteen conversions, a church organized and now regularly supplied with preaching at least once a month. No community needed it more, and we trust the school and church will be a power for great good in the neighborhood.

Another of our Union schools, under the care of Brother Wilson, is doing a noble work. The school, we may say, is a feeder to the churches in that section. It was delightful to be with them and witness several young men and women obeying God's word: "Seek first the kingdom of God."

Adam Reeder, the mountain missionary, reports :

The following are some of the results accomplished in my field during the past year. There is a union of sentiment among ministers of the gospel, and a coming together of Christians regardless of sect. During the last few months we have had protracted meetings in which the different denominations worked together for the salvation of souls.

A gentleman remarked: "It is a fact that thousands of poor people in these counties would have been without the Bible school but for the American Sunday-School Union. Thanks be to God for the day when it sent its missionaries among us."

Two hundred and fifty-two scholars have joined the church in two counties from our schools.

By far the most remarkable meeting of the year was held at

P——'s school-house, in one of the hardest sections of country in the mountains. Old people were there who had never heard a sermon preached.

The Moonshiners were numerous; they ran their stills all around. Fighting and drinking whisky was the order of the day. During a meeting of nineteen days twenty precious souls were added to the church.

During the meeting the United States marshals came and destroyed the stills and captured most of the Moonshiners. We then raised the money to build a church. We have now a flourishing Sunday-school and good society.

TENNESSEE.

Rev. Isaac Emory reports as follows :

A survey of the field now, in contrast with what it was thirteen and a half years ago, gives a striking illustration of the advance made in Bible-schools. Then there were not more than one hundred Sunday-schools in the thirty-four counties of East Tennessee; now there are about *thirteen hundred*. Sunday-school conventions have been held in twenty counties.

The following summary of my thirteen and a half years' work will show what has been done under the Divine blessing:

Number of new schools organized, 519, in which are 2850 teachers and 27,566 scholars. The number of cases in which schools have been visited and aided is 699. About 150 new churches have followed these schools, through the preached word that has followed this pioneer work, and scores of feeble churches have been revived and built up. Number of copies of the Scriptures distributed, 8966; families visited, 4866; sermons and addresses delivered, 2825.

The completion and opening of the Cincinnati Southern Railroad will make the year 1880 one of great interest in this section of the country. During a recent visit along this line I found scores of communities destitute of Sunday-schools. But the lovers of truth and civil order are hopeful of a bright future by the advancing tide of population that is sure to follow this great thoroughfare.

Three years ago I secured the opening of a Sabbath-school on the line of this new road, where a man was engaged in selling whisky; he now sends nine children to the school, which was organized in a miserable log cabin. His place for selling whisky has been pulled down, and out of the old material has been put up a small log house, within the walls of which it was my privilege to join with the superintendent and his family in a sweet hour of prayer and song. Steps are now being taken to organize a church.

A superintendent reports :

Our Sunday-school is now held in a small log house, since we were compelled to leave the church on account of sectarian prejudice. Ever since your welcome visit among us it has continued to grow in interest and numbers. As the house is only about 12 by 14 feet in size, without windows or a stove, with a rough floor and a few slab benches, we find it quite too small and uncomfortable to hold all who come, and often have our school partly in the house and partly outside. Many of the scholars live miles away, some walking twelve miles—when the streams are too high to ford—in order to reach the school and get a book or paper, and then return home, glad to have the privilege to hear of Jesus and his love by walking twenty-four miles.

We have not failed to have a school every Sabbath since you preached to us from the text, "Follow me." The handsome donation of books, papers, Bibles and Testaments greatly encouraged the school. The long walks, often through the heavy rains, are all forgotten while we pray and sing and talk about the lesson, sitting in our clothes wet through and through. We now have preaching once a month, and are looking forward to the organization of a church and the erection of a new house. The influence of our school is seen in the great improvement in moral and religious interest.

When we contrast our privileges with what they were when we came to the mountains, eight years ago, we feel greatly encouraged. The first winter we came here we heard only two sermons, going five miles, where the services were held in a small log dwelling. Then the Sabbath was spent, for the most part, by the people in visiting and hunting. We felt that something must be done for the moral and religious culture of these poor but kind and hospitable people. The help you gave us greatly cheered us to go forward. We opened our school with about a dozen scholars, which soon grew to the average of fifty, and often more than the house would hold.

We divided the school into two classes, my wife teaching the females, their ages ranging from four to seventy-four years, myself teaching the males of all ages. Many of these dear youth, as well as adults, have learned to read by attending our Sunday-school, and now study the lesson papers with delight. More than thirty have embraced the religion of Christ and remember the Sabbath day to keep it holy. We praise God daily for what he has done for us.

NORTH CAROLINA.

Rev. G. S. Jones reports ;

So far as I have been able to learn, ninety-four scholars connected with our schools have been brought to a knowledge of the truth and hopefully converted to Jesus. Three new school-houses have been erected, and are now being used as church buildings.

"A SONG IN THE NIGHT."—The sun had gone down, and a storm drove me into a cabin on the roadside. Parents and children, nine in all, sat round a dish of fried cabbage, corn bread and sorghum. The night grew dark, and the storm raged furiously. At bedtime, after repeating some verses of Scripture and bowing with the family in prayer, I sang a Sunday-school song: "There's a light in the window for thee, brother!" The fire had ceased to blaze on the hearth, and there was no candle in the cabin. Next morning, down at the "pump-log," where face washing was in order, father and children gathered round and asked me to "please sing that ar' winder song agin."

Of course I complied with their wishes, and again reminded them of the Sunday-school which I had recently started down at Clear Creek school-house. All promised to go next Sunday. Months passed by, and on again visiting the school I found the basket-maker and his family there. The old man gave me his hand, saying: "That ar' winder song fotch us out; it 'pears like I'll never quit hearin' it a ringin' in my head. The more I come here to Sunday-school it seems like it was truly, indeed, a light in the winder for old John Jackson an' his folks." The old man wept. We went into the school-house, and I sang that ng again for his gratification.

We meet on a college rostrum one who wears the badge of chief marshal on commencement day. How gracefully he bears himself! firm as a pine-knot, his eye sparkling with the same spirit of self-reliance that prompted his first effort to obtain a Sunday-school primer. Warmly grasping my hand, and modestly alluding to his past struggles for some means of an education, he said: "Oh, sir, I shall never forget that little Union Sunday-school you started near my mother's house; you gave me some books for a load of pine-knots, and I shall always regard that event as my first step towards the platform on which we now meet."

On what path of duty we shall next find this young Christian student is a matter of much interest to your missionary.

"FORWARD, MARCH!"—Among the present attendants of one of my schools, which has grown up into a church, is a man seventy-eight years old. He has fourteen children, and over

the hundred grandchildren now living; says he never had occasion to call a physician to his family; was taught by his wife to spell and read after he was thirty years old. The church now numbers about eighty-five members, a majority of whom are related to this venerable patriarch. When I last visited the school, this spry old man had walked several miles on Sunday morning to meet his class. "Since I joined the school," said he, "my Sunday rule has been, 'Another Bible lesson to-day for grandpa and his children—forward, march, to Sunday-school.'"

SOUTH CAROLINA.

Rev. D. C. Freeman reports:

My work has been confined principally to the mountains. The Sunday-school work has received very little attention in any places, and we often find neighborhoods with very limited means for educating the children, very little preaching, and no Sunday-schools. But I find it very easy to interest the people in the Sunday-school work when it is properly brought before them. The mountain people are not the only people here that neglect this important work, for some of the schools organized by me are near the line of railroads, where the people have better opportunities.

The missionary is brought in contact with different classes of society from those of the city with its refinement: he meets the widow, the orphan, the poor, the illiterate; passes from the plain country church to the little log house of worship on the mountain side; sees on every hand those that need assistance, and finds many places where the moral and religious training of the children is very much neglected. I have confined my work to the most needy sections of the country, where they have never had the advantage of good Sunday-schools. The work meets the wants and also the approbation of the people here, and they often express their gratefulness for the assistance given them. We often find places where the people are unable to pay for the books necessary to carry on the school, and are compelled to give them, and in other places to make them a small grant to encourage them to buy books and make the school self-sustaining. Some of the older people seem indifferent to the work, but we can always interest the young; and it is encouraging to see the growing interest manifested. In some counties that have given but little attention to this important work, the Sabbath is often spent in visiting and other pastimes, while the children and youth are neglected. The house of worship, when they have one, is often closed every Sunday, except the preaching service once a month. One would suppose that the Sunday-

school work in these counties would be a failure; but, so far as I have yet been able to visit them, they seem to appreciate it. Where the Sunday-school receives more attention, we see the good results in revivals. The greatest number of conversions is generally found where the Sunday-school has been faithfully carried on.

GEORGIA.

From Thomas W. Dimmock :

There has been a great work done, but still very much remains to be accomplished. There are many children not yet brought under the influence of the Sabbath-school, and neighborhoods where the people are without the word of God, and without the ordinances of his house; and only as they are helped will they ever be able to obtain them. In some places the Sunday-schools I have organized are the only places of worship in the neighborhood. It is quite interesting to see how many of the schools organized in the early part of the year have grown both in numbers and usefulness. Some of them have grown from 25 or 30 to 75, 100 or 150 scholars. And the interest has kept pace with the increase in numbers. If one will remember that these schools are in places where the people never had any before, and some of them did not know what a Sunday-school was, he will see that this is a great work. I have met men and women, 55 or 60 years old, who had never been in a Sunday-school. I have found several who wanted to know how much we would charge to teach them to read, and could not see how we could do all this for love to them and Jesus. The people in most of these places cannot start a school unless we help them. In the first place, they are too poor, they can hardly buy their children clothes, much less books; and they do not know how to carry on a Sunday-school unless they are taught; and they belong to different denominations, and not enough of either to support a denominational school. When I go to these places and explain the object of my work, and of Union Sunday-schools, they are all willing to unite and work together for Jesus and their children. I have only been to one or two places yet where there was no school, but I have succeeded in organizing one, if not on my first visit, upon my second. It is quite as interesting to note the pleasure of the children in having a Sunday-school among them. When they have seen the books they say, "Please give us one of them picture books." I tell them yes, if they will come to Sunday-school, and the children will be very earnest for me to organize a school, so that they can get some books; thus by getting the children on my side there is not much trouble to

secure the aid and presence of the older people. I have succeeded in organizing a school in several places where at first the parents were opposed to it. These schools have been the means, by the blessing of God, in the conversion of not only the children, but the parents also. God has been pleased to bless my work the past year, so that *three churches* have sprung out of our schools. At one of these churches, 10 united with the church at its organization; at another, 14 joined the church; and at the third, 19 from the little log-cabin Sunday-school united with the church. Father, mother, and children found the Saviour precious to their souls and joined the church together; the old gray-haired man, grown old in the service of sin and Satan, and the tender child. A minister said to me, only a short time ago, "I have had more additions to my churches this year than in any two years before, and I can account for it only in this way: you have organized Sunday-schools at all my churches this year, and before they had none; the additions are from these schools. I thank God that you have been sent to organize schools on my field." An old man, seventy-three years of age, who had not been to church for more than thirty years, was prevailed upon to join the Sunday-school. God's spirit impressed him with the truth of what he read and heard there; he saw he was a sinner, he sought pardon for his sins, and is now an humble follower of Jesus Christ. I visited a man who once was a member of the church and prayed in his family night and morning. During the war he lost his Bible, ceased to pray in his family, and wandered far from God. His little girl said to him, "Father, why don't you pray with us?" He told her that he could not. I gave him a Bible, and prayed with him and his family. When I left him he promised me that he would return unto the Lord and seek his forgiveness, and build again his broken altar. He kept his promise, and to-day is a consistent member of the church. In a school I organized last May there were two young men who were very wicked, played cards, and gambled. After school they asked the superintendent to give them each a Testament. He told them he would if they would join the school. They consented, got the books, read them, threw away their cards, and soon came with tears, saying, "What shall we do to be saved? Men and brethren, pray for us." They joined the church and followed Jesus. The superintendent of one of the schools I organized said to me lately, "I owe all that I am, morally, religiously, and every other way, to the American Sunday-School Union."

ALABAMA.

Rev. J. J. Strong reports :

The past year has been to me one of deep sorrow. Death has entered my household and taken from me my beloved wife.

In my work I have been greatly blest. One county in which I labored for four months had only 16 white Sabbath-schools during the previous year, and perhaps one half-dozen colored schools. This county, during last year, had 40 white schools and 8 colored, with a much larger average attendance than the previous year, and continued a greater number of months.

A Sunday-school convention was held at the county seat last April, in which 21 schools were represented. About 500 enthusiastic Sunday-school workers were present, from all parts of the county. Ten out of thirteen political precincts were represented, and every denomination but the "Hard-shell." The people claim that four times as much Sunday-school work was done in this county last year as during any previous year. As a result of this work in one place, a church that was regarded as dead was greatly revived through the influence of its first organized Sunday-school. In several schools quite a number of scholars have been converted.

In another county, where I labored for three months, a Sabbath-school convention was held; and although the day was unfavorable for a gathering, a goodly number were present, representing six or seven schools, and the beginning of a county organization was effected. Arrangements have since been made to complete the work early this year.

In still another county, where I labored for two months, I had the pleasure of participating in the first convention and aiding in organizing the county. So important do I regard this work of county organization, that my most earnest endeavors during the present year will be put forth towards the organization of my entire field.

Notwithstanding providential hindrances, I have succeeded in organizing 40 new schools.

FLORIDA.

John C. Eastman reports :

The Grove Sunday-school is a remarkable proof of the truth of the old proverb, "Where there's a will there's a way."

A few earnest people wanted to start a school, but could not find a house that they could use. Nothing daunted, however, they said, "the school must go on;" and so the people were called to meet under the shade of a clump of oaks in the woods.

Here, with a few benches and a fallen tree for seats, I found a gathering of people of all ages—from the gray-haired sire to the infant in its mother's arms. None were too old to be scholars, and parents sat beside their children learning to read God's precious word. All through the heat of our southern summer the children came together, week after week, at the time appointed. As winter approached, the demand for better quarters was felt, and the people took hold with a will, and each gave as he was able, of his time or money, until they had erected a small house in which they could hold their services.

This log-house will also serve as a church, where they can have the word preached to the people occasionally, and in time, no doubt, from this small beginning a flourishing church will stand in the place where the little Grove School was started.

Some four years ago, I organized a little school at J——. The prospect of a flourishing school was not very bright; in fact, every one predicted a failure. "'Tain't no use to try that thing here," said some; "you can't keep it more'n a few weeks," said others; but we tried it, and by dint of much hard work the school was kept up, and is to-day one of the most useful and interesting schools in the county. It has had great influence over the churches in its vicinity, and is doing much good. Several have here found Christ, and are now active workers for the Lord.

Not long since I started a school at C——, five miles from J——, and was pleased to find that several of its members had come to help this young school in getting a start. The superintendent of this new school had been taught to read at one of my other schools.

While visiting a neighborhood to invite the people to attend a new school, we found a family where no one could read a word. In conversation with a young lady in the family on the subject of personal religion, her reply to our questions was, "I haven't got no learning, and the likes of that isn't for such as me." It seems that, although she had heard an occasional sermon and had been spoken to about religion, she had never had the truth placed before her in its simplicity. We talked to her of Jesus and his love for even the weakest of his children, and tried to make his promises plain to her, till, finally, to our question if she could not believe on Jesus, she replied, "Why, yes, I think I could believe on him."

What we were able to do for this poor, ignorant person, the Sunday-school is doing for many, by bringing God's promises within the comprehension of the young and the ignorant; and in this way we are carrying new light to many a poor, darkened mind in this our "Land of Flowers."

SOUTHWEST.

Rev. W. P. PAXSON, *Superintendent*.

It is with gratitude to God we record another year of service for him. Our work grows in favor as the principles upon which it is conducted become better known. Our schools each year become more permanent, and, as a result of Bible study, the number of souls brought to Jesus Christ is increased.

A greater Christian catholicity also pervades the field. It is harder for divisive influences of any kind to enter our schools than formerly.

Our missionaries meet a cordial reception from all, and our work is permanent, as will be seen by the accompanying reports from them. It is a usual thing that churches grow out of our schools. We are under obligations to many friends whom God has raised up, whose aid has been very opportune; to railroad and steamboat lines traversing the field; as also to our excellent board of Vice-Presidents in this district.

This missionary district comprises one-fifth of the entire area of the United States and Territories, and is in many places sparsely settled, requiring a great deal of travel to perform the work necessary; but this very magnitude is bringing in a tide of immigrants who must receive the Bible and Sunday-school through the American Sunday-School Union, or not have it at all.

Our great need is more men and more funds with which to support them.

W. J. Haydon, missionary for Southwest Missouri, writes:

During the year I have organized 55 Sunday-schools, with 324 teachers and 3245 scholars. More than half of the schools were established where they were having no religious worship, the masses of the young people growing up with but little Bible instruction. But these Sunday-schools were forerunners—going before—preparing the way—and now, at nearly every point where I planted the Bible-school, they have Christian worship. At eight of these places they have had revivals, and God greatly blessed them and many souls were hopefully converted. Rev. J. B. Fly, an excellent pastor, speaking of the work on this field,

says: "The Sunday-school which was organized in 1867 at the Fly School-house, in Barry County, under the auspices of the American Sunday-School Union, and has been cared for by that noble society ever since, has been a power for good in that community. At the organization there were not religious people enough to officer it. In less than eighteen months there were 89 professions of religion in that Sunday-school, and in less than two years a church was organized, and another soon after; and now there are 150 members in those churches, mostly the outgrowth of that Sunday-school. God bless the American Sunday-School Union!" Many churches all over this country grew out of these little nurseries. I have also assisted in getting up seven Sunday-school conventions, visited many families, and distributed 500 Bibles and Testaments.

Rev. George W. Sharpe, missionary for North Missouri, writes:

I entered upon the work of a missionary of the American Sunday-School Union the 1st of February, 1879, with a glad heart, because its leading purposes and principles commended themselves to my judgment, believing them to be according to the mind of God as revealed in his sacred word. I expected the Lord to bless me in a work so manifestly in harmony with his prayer for the unity of his people.

From what I have learned from correspondence and later visitation, I think it safe to estimate the total attendance in the 76 schools organized and aided at not less than 400 teachers and 4000 scholars. Families visited, 435; volumes of the Scripture distributed (mostly copies of the New Testament), 278; and probably 3000 Gospel Tracts; number of Sunday-school conventions, institutes, &c., attended, 11; sermons delivered, 182, and addresses, 98, to about 10,000 people.

In connection with my personal ministry there have been conversions and revival meetings in February, June, July, August, September, October, November, December, and January.

In these labors I have often had the pleasure of being associated with earnest and efficient ministers of the gospel of various evangelical churches. And in all my work I have had the co-operation of godly persons of all denominations to a most gratifying extent.

In the country districts the habit of having Sunday-schools during the summer months only is almost universal. To counteract this demoralizing and deplorable habit has been a matter of earnest study and effort.

The organizing of even a few more schools in the spring and

summer, the gathering in the people *en masse*—men, women, and children, as is often the case—and this often in communities where the gospel is not regularly preached, is of great importance, surely. But who can estimate the importance of perpetuating not only those new schools all the year, but hundreds of others which have been accustomed to close on the approach of cold weather?

I am thankful to be able to report that there is progress, not only in organizing but in perpetuating schools. And I am sure there is progress in having more in view the one chief purpose of teaching, viz., to lead those taught to accept Christ as their Saviour, and to follow him.

Calls for help in organizing new schools, and for aiding others in operation, and for evangelistic services, have been far more numerous than I could answer.

And what shall I say of the field? When I consider the malignity of evil, the reckless energy of the agents of wickedness, and their remorseless instruments—infidelity, intemperance, and abounding worldliness—and the many who are in the broad road to death, no words are so appropriate as the words of the Master: "Lift up your eyes, and look on the fields; for they are white already to harvest. And he that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together."

George S. Brinkerhoff, missionary for North Arkansas, reports:

My field of labor is peculiar and hard to gather statistics from, unless one visits at the close of the year and makes a personal inquiry. Sunday-school officials are slow to write. Sometimes results soon follow our labors; then, again, years may intervene before anything noticeable will be seen.

Six years ago this spring, I found Mill Springs, Mo., a village of 20 families, 15 of whom had no copy of God's word. Profanity was heard or drunkenness was seen at every turn. I planted there a Sunday-school, and soon after the Good Templars organized a lodge. The superintendent had been brought up under Presbyterian faith in a New-England State, and the chorister, a skeptic, was from the same State. The school, by its own means, purchased one of the best Sunday-school libraries in the country, and the school was kept up every year without seeming results, except the improvement of public morals. For two or three years I asked ministers to hold regular preaching there, but they found too many discouragements. After five

years of Sunday-school work a church was organized, now numbering 25 or 30 members.

Again, we have results soon following the work. Last February I visited Swifton, and asked about their Sunday-school; the answer was, "it played out last July." I found a very earnest Christian man who had moved in a few months before. The Sunday-school was revived, and furnished with a new library. Shortly after, a prayer-meeting was organized, soon followed with regular preaching. At the end of six months they reported 33 professions coming from the Sunday-school.

At Curie Creek, last May, I planted a Sunday-school. The superintendent writes to me: "Our Sunday-school is getting along very well for the winter. We have Sabbath-school every Sabbath, and the real good done in this school will be known at the last day, and not till then. Our church was organized about eighteen months ago with 12 members. It now numbers 76 members, many of whom were members of the Sunday-school. Thank God for the success of the American Sunday-school Union." This school is an evergreen, living through the winter.

I organized a Sunday-school at New Harmony, a neighborhood in this county bordering on the lowlands of Black River, where gaming and hunting stock was the occupation for Sunday. Before going into the neighborhood, friends cautioned me not to waste my time there, because the people were given up to wickedness. I found living near the neighborhood the assistant superintendent of a Sunday-school located six miles from New Harmony. I got his promise to serve as superintendent, which he has faithfully filled since last May. The result here, where formerly no preaching was held, was this: after the Sunday-school was in operation a few months and well attended by children, regular preaching was established, and in the fall a revival was held, resulting in a church organization, and the superintendent reports to me 32 accessions to the church, two of whom were the librarian and the secretary of the school, who made a profession in the revival, and are now licensed to preach.

W. H. Gill, missionary for Northwest Texas, writes:

The past year, though not quite so fruitful in the organization of schools as some preceding, has been one rich in results. According to the written testimony of leading men in the various communities where I have labored, six churches have been organized, the natural outgrowths of the Union Sunday-schools established there.

A number of other churches have followed in the wake of the Sunday-school work, but I record only such as are mentioned

above. I have heard this year of 119 converts from 14 schools; many not heard from. The past year has witnessed great revivals on the frontier. Two more counties have been organized.

My experience here is similar to that of a Choctaw woman who went eight miles the past season to help carry on one of our Bible-schools. In a letter she says: "At first all look dull and dark; *then I put my trust in my God and went to work*, and now I can stand and say that I have not worked in vain."

Good theology for any of us. By the grace of God we intend to hold this land for Jesus.

Thomas Lain, missionary for Southern Arkansas and Eastern Texas, writes:

During the past year I have organized in Texas 26 schools, in Arkansas 4, in all making 30 new schools. And so far as my knowledge extends among these schools, there is but one that is not in a prosperous condition and doing good work. And this one will begin operations, I think, as soon as I visit the neighborhood again. Churches have grown out of several of the schools organized. Popular prejudices have been overcome. And the work of the American Sunday-School Union has grown in favor with the people of all races and colors in this section. The aid furnished has been thankfully received. It is as good seed sown on well-prepared ground, and will bring forth much fruit when the reaping time shall come.

Two other missionaries have been employed this winter,—Mr. J. P. Lane, of Allen, Texas, and John T. Wilson, of Batesville, Arkansas.

KANSAS AND COLORADO.

L. MILTON MARSH, *Superintendent*.

The last year has been one of more than ordinary trial in our work, as well as of encouraging success. Sickness came to myself and several of my brethren just when we should have revisited some of our schools for special services or institutes; still the general interest has been steadily increasing, and many seasons of revival have been enjoyed.

My list for the year is 20 new Sunday-schools, with 952 members, 26 Sunday-schools aided for the first time, and 12 schools to which assistance was given the second time, a total of 4865 persons receiving aid from my own missionary labors. I have distributed

\$300 worth of religious literature, and, by this instrumentality, carried into hundreds of families invitations to "drink of the water of life freely." I have distributed 162 Bibles and Testaments, mostly by donation. In doing this work I have travelled by railroad, stage, lumber-wagon, buggy, and on foot, 13,660 miles; have lodged in the homes of abundant comfort in the more favored part of my field, in the "shanty" or "dug-out" of our pioneer settler, and upon the ground under my own cloth tent; have shared the hospitality of friends around a well-supplied board, the scanty meal of bacon and crackers of the new comer, and a cold lunch by the wayside.

Five or six churches have been organized upon Union foundations, either started or kept alive by my own labors; and many conversions reported. According to our anticipations, the increase of population in Kansas and Colorado the last year has been larger than ever before, and the demand for laborers more pressing: 20,000 colored people have come to our State for homes for themselves and children, and they need help to open and supply Bible-schools. We trust much fruit may spring from seed-sowing by this efficient agency.

Geo. A. Barton reports:

There is cause to thank God for the gratifying progress that has been made in this field during the seven and one-half months I have labored in it. And yet, compared with what there is to be done, the result seems very small when represented by figures; but who shall estimate the good flowing from the work done in the name of Christ, even in one school?

Hardships peculiar to the settlement of new countries have been met, and the work has been, in consequence, much hindered. In two schools in this county, scholars have regularly attended who have had neither shoes nor stockings this winter.

From a small school which I organized and furnished supplies to start with, has grown a large, self-supporting, evergreen school and a church organization, and this in a neighborhood where no religious services had ever been held.

John Cassell reports:

Tracing my journeyings during the past year, I find I have started into existence 51 new Sunday-schools. The students in

them and in feeble schools aided number 5106, with 554 teachers. This is over and above the schools before organized or aided.

The religious influence over these thousands is not limited to the services held by the missionary; but I have, during the year, put into use 990 copies of the Holy Scriptures, together with \$604 32 worth of helps and incentives to Bible study, among this much choice reading, as companions to children in leisure hours. These are the forces that are making the character of the future church in the great West.

Although but a sower, the missionary is able to catch many glimpses of harvests that are gathered from fields of his sowing. As he passes over his field he hears of churches sprung from Sunday-schools, churches enlarged by additions from Sunday-schools, and church-buildings erected to meet the larger demand of the neighborhood, through the mental and spiritual activity caused by personal work in Sunday-school.

It would not do my work justice to enumerate only those conversions which casually come to my notice. My work, being foundation-laying on the frontier, is generally out of sight. In this region 22 church buildings have been erected by two denominations within two or three years. Permanent schools are the plants that bear this fruit. Last fall I was at M——. I started a school there five years ago and supplied it with Christian literature. It has continued ever since. Now there are three church organizations, with a well-sustained ministry, and a church edifice is being built. Quite a little town is growing up around the little country school-house.

W. C. Gilman reports:

The Lord has blessed the Sunday-school work on my field the past year. At one point I hear of 34 hopeful conversions, at another of 18, and at other places of "several." Six churches have been organized during the year that have grown out of schools organized or aided by me. I think I could point to at least one hopeful conversion for every dollar that has been donated to the schools in my field. Thus has the Lord fulfilled to us Malachi 3: 10-12.

Dr. C. Humble, missionary in Southern Kansas, reports:

As I review my year's work the fact that strikes me most forcibly is the absolute need of Sunday-school missionary work.

It has been my lot during the year to visit a great many places where the people were so hopeless concerning Sunday-school work that they had no thought of trying to have a school.

B—— district was one of these. There I was told, "You

may as well go home as try to have a Sunday-school here." This was by a professed skeptic. Mr. T., a leading Christian, said, as we walked over to the place of meeting together, "It is a pretty poor show for a Sunday-school here. Our folks, I guess, are the most that will be there." Soon, however, more than 30 were in the house, all much interested, and a very promising school was organized. After returning home Mr. T. said, and repeated it more than once, "That beats me; you have done what neither I nor any two or three men in the district could have done," thus heartily testifying to the need and efficiency of Sunday-school missionary work. And I am within the record when I say that in three out of every four of the places where I have organized schools this year, nothing whatever would have been done towards having a Sunday-school but for the Sunday-school missionary.

In another of these places, where three months ago it required the second effort to get enough people together to organize a Sunday-school, an excellent Sunday-school exists to-day, and since its organization two denominations have entered the field, and steps are being taken which will doubtless soon result in the organization of a church.

A very gratifying result of work continued under difficulties came to my notice a few days ago. More than two years ago I started a Sunday-school in a neighborhood where there was not one praying man: an adjoining district furnished a superintendent. The school was small, composed chiefly of children, very few of the parents taking any interest in it. After a few months the school stopped and I reorganized it, and a new superintendent was chosen, who, unfortunately, could not pray. The school continued, and seemed to receive more attention from the adults; a good library was purchased, and the school seemed to prosper. This winter a protracted meeting was held in a neighboring school-house, and a number from this school attended and were converted. The superintendent said to me, "I sometimes thought that our little Sunday-school was not doing much good, but when I saw my scholars seeking the Saviour my heart rejoiced." And with his scholars, the superintendent himself was blessed. "Having used five talents well," a good sister said, "the Lord gave him ten talents;" and he can now open his school with prayer.

Rev. Wm. M. Wellman reports:

I have had a prosperous year, although more or less hindered by sickness in my family, and other misfortune.

I have organized 35 schools, some of which were in neighborhoods where there had never been any religious meeting held since the settlement was made. In one place the superintendent

ent said, "Our people have never known when Sunday came;" but writing soon after the school was organized said, "It is almost marvellous to see what a change has been wrought in our community since this Sunday-school was started. A few weeks ago the Sabbath was spent in hunting, fishing, and playing ball. Now our people put on their best clothes and come to Sunday-school. We expect regular preaching in a few weeks. Thank God for the change, wrought through your help."

From different reports received, I conclude that about 100 have been brought from darkness to light through the influence of these schools; and four or five churches have grown out of them, being in every case preceded by a revival. One superintendent told me, a short time ago, "I regard the American Sunday-School Union as the greatest evangelizing institution in the land; at least it is doing more for the dark places than any other one."

Only last week I received a call from a neighborhood fourteen miles north: "Come and help us organize a Union Sunday-school. We kept up, by hard work, a poor, sickly denominational Sunday-school last summer and early fall, which died with the first frost; and we are now unanimous for a Union school, although we are nearly all members of the *one* church." I went to their rescue last Sunday, when I found an intelligent congregation of 75, and, upon a vote taken, *every one in the house* voted for a Union school, which was accordingly organized, and a full supply of our Lesson Leaves and papers ordered. The outlook for a prosperous year's work, in 1880, is unusually bright.

One man arose in meeting, where I organized a school last month, and said, "I am a member of the — church, and I am satisfied, after our experience, that no one church can sustain a profitable school in this county; and here comes a man who seeks, upon the broad platform of Christian love and union, to unite us as Christian brethren in a Bible-school for the instruction of our children and friends. Let us all take hold and go forward, for this looks like love, and seems to be just as it ought to be, and to be the true spirit of Christ's teaching." The Union school was organized, is doing finely, and the entire neighborhood is interested and attend promptly.

PACIFIC COAST.

J. Wayne Snowden reports:

The success has been more than from any previous year's labor on the coast, and the work promises much better in the future. In many places the only gospel light the people have is reflected

from the Union Sunday-school, and the way is thus prepared for the planting of the church.

Sabbath desecration, skepticism and all other isms are fearfully prevalent. The Bible and the religion it teaches are despised and ignored by many. The Christian workers in the villages and rural districts are few and weak, and need just such aid as the American Sunday-School Union can give them. There have been five conversions reported (doubtless many more), and a church organized. The outlook is hopeful.

NORTHWEST.

F. G. ENSIGN, *Superintendent.*

The rapid growth of the great new west, during the past twenty-five years, has been wonderful. The average annual increase during this quarter of a century has been about 60,000; the reports indicate that not less than 320,000 people have settled in these States in 1879.

In early times it was a commendable feat for a railroad company to complete twenty-five or fifty miles of road in a year; but in 1879 one company is said to have made five hundred miles of new road in the "new west."

These facts indicate clearly that the demand for pioneer Sunday-school missionary work is far greater than it ever was before in the history of America; and while we have great reason to praise the Lord for all the Union has been able to do hitherto, and *especially* in 1879, we at the same time should feel a weight of responsibility for the new work that will never permit us to rest from our efforts.

We need FIFTY additional missionaries in the northwest. There is work for every one, without encroaching upon ground cultivated by any one else. Several men of wealth, and firms, have assumed each the support of a missionary in this wide field, and these donors express great satisfaction with the results of their investments. One said: "I am abundantly satisfied," and will sustain this worker as long as he lives. Another finds his representative is doing a grand work, after careful inquiry and examination. A third invites their missionary to his home to

spend some time, "that we may know him," and expresses their new appreciation by sending \$100 extra, to help needy schools.

When our vast railroad interests can call for and receive their millions upon millions of dollars for the construction of new or rival lines, and these millions are of the abundance, the surplus, that is not needed for business at home, does it seem unreasonable to hope that more men will be found this year who will be glad to send representatives into these new settlements, to labor for them and plant the institutions of the gospel and win the children, who are now uncared for, to the truth? This is most emphatically foundation work, and that, too, which will remain when marble temples are crumbled to dust, and railroads are things of the past, and the world shall be rolled together as a scroll, and eternity shall reveal the rich treasures of God's keeping; not the least of which will be, "Inasmuch as ye did it unto one of the least * * * ye did it unto me." Of the fruits of this work we can only get a foretaste now, and yet enough to indicate what will be the quality of the whole when that shall be revealed to the assembled universe.

We therefore solicit, especially, the thoughtful attention of the benevolent to the following facts from our missionaries. Some of them have not been able to speak. Rev. William Metcalf, now sick and absent from his field for health, has done a most excellent work, and one that abides the test of years. W. G. Olinger retired from our service early last spring, because of failing health induced by over-work. We could not consent to relinquish our hold on his services, so valuable and wise, until compelled to do so. We hope he will yet be one of our workers. F. S. Jewett gave us faithful and efficient service in Dakota during the summer, and the tokens of the divine favor are upon his work. Who will bid us send other workers into these new and important fields? how needy and how hopeful the following from our faithful men at the front will indicate.

P. S.—After the above was written, the Superintendent received a note from one of the most widely known and leading merchants of Chicago, in which he says: "To learn that your

work is progressing gives me great pleasure. It is impossible to **over-estimate** the importance of implanting a knowledge of God's **word** in the minds and hearts of the children of our frontier. In **a few brief years** they will be the ruling element. If their **motives** and actions are correct, then a good condition of society **will prevail**. Wishing you success in your efforts, I am yours, truly,
L. Z. L."

D. P. Ward, Southern Dakota, reports :

My work in Southeast Dakota commenced last April. The first part of the season was devoted to the organization of new schools. Of course I organize new schools whenever and wherever I can ; but in these western fields nearly all of the Sunday-schools are organized in the spring. I visited but one or two districts where they had no Sunday-school that I did not organize one ; and the failures were on account of having no house in which to hold Sunday-school. Sometimes I have had to go five miles to get a superintendent.

The Sunday-schools I organized have been as successful as could well be under the circumstances, and some of them have been the banner Sunday-schools of the county. In four of the places they now have regular preaching service, where before the organization of the Sunday-school no religious service had ever been held. I think steps have already been taken to organize churches in two of those places.

A part of the Sunday-schools organized (three or four) have been in places where Sunday-schools have been held and the field abandoned by the denominations holding service there.

The last part of the year has been given to visiting and encouraging feeble Sunday-schools, and in visiting families in localities that were neglected by the churches ; and this is the part of our work that we love most, and believe God has blessed us most in.

We have gone into scores of sod-houses and dug-outs, and sung and prayed with the children, that never, or seldom, had heard a gospel song or a prayer offered in their home.

One thing that I have labored for very much is to cultivate a friendly Christian spirit between different denominations, and get Christians of every name to work together for the advancement of the cause of Christ. Many ministers that were afraid of the name "Union" when I first became acquainted with them are now my firmest friends.

God has given me a voice to sing, and during the last part of

my work I held a song service, one or two every week; and everywhere I went I had to lead in singing. Almost every convention or picnic that I attended I had to take charge of a children's meeting.

The longer I staid there the more I found to do, and I was compelled to disappoint many places that I wanted to visit very much. One can scarcely realize the need of a missionary in these western fields. The schools have to be helped and encouraged, and not a day passes but what I have almost scores of questions to answer and little difficulties to settle. Of course some, and in fact many, of the schools organized are self-sustaining from the very first.

L. E. Benton, Central Nebraska :

I canvassed Lancaster county looking towards the organization of a county Sunday-school association, which was effected, and was considered a success by all who attended. There were some twenty schools represented, from various parts of the county, and there was a feeling of interest for each other exhibited between the Sunday-school workers of the county that was pleasing to see, so that the prospect for the Sunday-school work in Lancaster county is quite hopeful.

The first Sunday in January I helped to organize the Haslewood Sunday-school, in a district where they had no religious privileges of any kind. The first Sunday in February I went to look after them, and they wanted me to hold a series of meetings with them. So I remained for two weeks, holding prayer-meetings in the afternoons, and preaching in the evenings. The meetings had to be held in private houses, yet they were well attended, and a good degree of interest was manifested, with several conversions, mostly of young married people. I tried to make arrangements with parties in Lincoln to go out there, so that they could have preaching every Sunday. I am in hopes that a church may be organized there, so that the good work that is started will go on and increase.

Swan City is one of the oldest places in the State, and which for several years was quite a thriving place. There is a grist-mill, which keeps a few families, and there is quite a farming community about here. With the business and population went the religious privileges also, and for two or three years they have had neither church nor Sunday-school till last December, when I helped them to organize a Sunday-school.

Some two weeks ago I received a note from them, asking me to come and preach to them. I trust some good was done. The people say that there has been a marked change in the morals of the place since the Sunday-school started.

N. D. Hillis, Southwestern Nebraska, reports :

For the delightful and, I trust, profitable year's work in the Sunday-school cause I am very thankful. The people have welcomed gladly both the missionary and the Sunday-school. I have organized 25 new schools; assisted in reorganizing and otherwise aided 98 others; held 14 conventions; distributed 411 Bibles and Testaments; delivered 120 addresses.

TESTIMONY OF A FORMER PRESBYTERIAN HOME MISSIONARY.

With great pleasure do I testify to the efficiency of the American Sunday-School Union in carrying the gospel to those otherwise not provided with the teachings of God's word. In the Republican Valley, where I labored last year, I am free to admit no agency accomplished the real good that the American Sunday-School Union did, under the skillful management of the agent in that place. Those not having the stated preaching of God's word, in remote parts of those sparsely settled counties, were made glad by the coming of the genial and devoted N. D. Hillis, "the Sunday-school man," and the organization of a Sunday-school. In several places, the names of which I might now mention, church organizations were the results. All classes received with open arms the American Sunday-School Union's agent, including infidels and the members of all the different denominations. The rough but kind-hearted "cow-boy" of the plains, and the homesteaders in their "sod-houses" and "dug-outs," were made better and happier at his coming among them. Eternity alone will reveal the good accomplished.

REV. J. H. BURLISON,

Harrard, Neb., formerly Home Missionary in the Republican Valley.

TESTIMONY OF A CONGREGATIONAL PASTOR.

I want to speak of the work of the American Sunday-School Union in this "far west," known as the Republican Valley. The railroad completed to this point last summer is now in active operation fifty miles further west, pushing its way on to Denver, Col., with new towns rapidly springing up all along the line. I am free to say, from what I have seen, that the American Sunday-School Union is doing a pioneer work in this valley that could be done by no other agency. Emigration is pouring in, and there is work for more active young men such as the one you have here now. The harvest is great, while the laborers are too few. It is very evident to me, from what I have seen, that the young best reach the young, of which a new country is mostly made up, while they also have the needed life, energy, and endurance for this

pioneer work. We have two Union Sunday-schools in our little village, one on each side of the creek which runs through and thus divides the town; one of them numbering over a hundred in its average attendance, each Sabbath, of children and young people. It must be Union Sunday-schools or nothing, even in the towns, in a new country like this.

J. M. S.,

Pastor Congregational Church, Riverton, Neb.

A. R. Wightman, Northeastern Nebraska, reports :

For the year just closed the ravages of the grasshopper have been very slight; better guards have been provided against fires; the crops bring good prices, and a feeling of confidence has taken the place of discouragement.

The immigration has been very large, and the promise of a swarm of new settlers in the spring is already being fulfilled. This mass of new-comers must be reached at once; and experience shows that the Sunday-School Union is one of the most efficient agencies for doing this work.

One of the first enterprises undertaken in these new neighborhoods is to build a school-house; and we aim to be on hand, and see to it that the Bible goes into the new sod-house side by side with the arithmetic and spelling-book.

My experience is that the work in these new communities is more successful than in many of the older ones. I have in mind now two places where regular preaching has followed the Sunday-school, and in one of them a revival with several converts followed.

County associations have been organized for five counties, and an increasing interest in the work has been the result.

The necessities of this field were never greater than now, and the promise of abundant success was never brighter.

J. P. Gage, Northern Nebraska, reports :

The service of the past year has differed from previous years only in its increase.

Despite the increased number of *new* schools formed, and the unusual interest in doing better work in older schools, there has never been a time since I entered this field when there were so many little neighborhoods needing Sunday-schools, or so many existing schools needing aid and encouragement. I have been busier the past year than ever before, and happier; for the added years of toil only serve to give me greater love for my work and more faith in it. Again and again I say to myself—as other careful observers say of it—there is no other work equal to it in

evangelizing our new west. Denominational churches are needed and are sure to be organized; but for reaching out and meeting the actual needs of a mixed people of every shade of religious belief and unbelief, none of these societies can at all compare with the American Sunday-School Union. All our work—the work of these various societies—is a mutual work. We are workers together with him whose we are and whom we serve. And Christian people in Nebraska are coming to recognize this fact as they have not always before.

J. S. Love, Western Iowa, reports:

Sunday-school work over a great portion of my field, during the past year, has decidedly improved. We no longer consider the Sunday-school as a school for children only, but as a Bible class for parents and children. We are slowly learning how to do the work better than formerly, and becoming more interested and more enthusiastic in it.

In years gone by we found it difficult to persuade parents that they had a work to do in the Sunday-school. They seemed to think they conferred a great favor if they sent their children; now, in many of our schools, we have entire classes of men and women, each one adhering to a creed different from the other. In a class of thirteen adults which I taught, one Sunday, seven denominations were represented. I then thought a Union Sunday-school was the best thing for bringing people out of sectarian enclosures.

Perhaps a few extracts from letters recently received from superintendents will convey as correct an idea of the work being done as anything that could be said. And they are all from points where neither Sunday-school nor church had been till your missionary went there.

One says: "Our school is in prime condition. More interest now, and lessons better prepared, than ever before. Unquestionably we have the best school in the county."

Another says: "Our school is doing well, increasing in usefulness every week; our prosperity is not from any greater ability we possess, but from that enthusiasm you have ever tried to inspire us with. We have a 'number one' school; come over and see us; we have preaching every two weeks."

A lady superintendent says: "I am very much encouraged in my work; lessons well prepared; everything moves along smoothly; prayer-meeting well attended."

Another lady says: "It is surprising to see the change in the whole settlement since our school commenced. Dancing parties, that so many, young and old, attended, are now seldom heard of

Hope, when spring opens, we will get some one to preach for us. Do visit us as often as you can."

Another superintendent says: "Every week adds new interest to our school; soon we will have every child in the district enlisted under our banner; some of the parents are very much interested, and say the Sunday-school is just the place for training children."

Another says: "Almost from the first we had an excellent school, and it improves all the time. We had four boys last Sunday that never were in a Sunday-school before. Prayer-meeting well attended by teachers and older scholars."

I might add many more to this list, but these will suffice. None of the schools referred to are yet ten months old; though young, they are sowing good seed, and after awhile the church will reap the harvest.

TESTIMONY OF A PASTOR.

In taking a ride with a Sunday-school missionary, about a year ago, I was impressed with the great importance of this department of Christian work. As we passed a school-house, not far from the village, I remarked that there ought to be a Sabbath-school there. The missionary, acting upon my suggestion, very soon organized a Sunday-school in that neighborhood, which continues an evergreen school; and, besides this, there has been for several months regular preaching there once in two weeks, in connection with the Sunday-school.

As we drove on many miles out on the open prairie, among a people who do not and will not attend religious services in the villages, it occurred to me that a very large number of our people would be almost entirely without religious instruction were it not for the Sunday-schools established here and there in their midst. If the churches *could* send out ministers to preach in each neighborhood, the people, through want of means, lack of interest, or denominational preferences, could not sustain them. But a Sunday-school costs but little, is not denominational, and nearly all heads of families, and young people especially, will take an interest in it.

If, then, Sunday-schools are not planted all through these remote regions, what shall our young people do? They will undoubtedly spend the Sabbath running to and fro, visiting and engaging in various sinful amusements.

At the semi-annual Sunday-school Convention of Pottawatomie county, last fall, it was reported that four years ago there were but fifteen Sunday-schools in the county; whereas there are now about one hundred and thirty. A faithful, earnest Sunday-school

missionary, such as we have in Pottawatomie county, is a fore-runner of the home missionary work of the church. May the Lord prosper him and all his co-workers, is the earnest wish of your correspondent.

G. M. LODGE,
Pastor in Avoca.

G. M. F. Chessington, Northwestern Iowa, reports :

In looking over the work of two years, I find that of the year just closed has, in most particulars, more than doubled my work of the first year.

I have accomplished more, under the blessing of God, and have found more demands coming upon me from all directions than during the year previous.

Of the fourteen new schools organized, *all* but one were established at points where there had never been a Sunday-school before, and no regular religious service; and at most of them no religious service of any kind had ever been held.

A growing interest is manifest, on my field, in a work that seeks the children and youth, and whose mission it is to constantly increase the number of workers engaged in teaching the truth of our God's salvation by our Saviour, Jesus Christ.

C. S. Billings, Iowa, reports :

Although laboring in Northern Iowa, I may say that the south wind has passed over my fields. I have conducted two conventions, besides assisting in several other conventions. I delivered 130 sermons and addresses, which, I am happy to say, have tokens of his blessing in the conversion of some, and quickening of many Christians. I desire to bear record to the growth and efficiency of schools before organized; and also to the fact that our schools have enjoyed a constant revival and now look forward to the day when they shall own a chapel. This, with the fact that other schools report from two to twenty-five conversions, leads me to exclaim with the psalmist, "Praise ye the Lord."

R. F. Sulzer, Minnesota, reports :

Ten months ago I commenced my mission work on this field. My labors have extended through Southern Minnesota and Northern Iowa. In looking over the field and seeing the many more schools engaged in the study of the Word of God, this winter, I feel that the Lord has greatly blessed our work the past year, in stirring up a deeper interest in the Sunday-school cause among the many destitute and needy localities. The liberal donations

in the way of papers and books, which the American Sunday-School Union has made to these schools, has greatly encouraged them to keep open all winter.

The few Christian workers that are engaged in teaching the Word of God in our country Sunday-schools have much to contend with, and need cheering up and some one to encourage them often; especially where the larger part of the community is made up of foreigners who are not very much in sympathy with Sunday-school work. I organized a school in a district where only one American family lives. Two Christian young ladies of this family act as superintendent and secretary. About a month after it was organized, 40 children were gathered in it on one Sabbath. Their preacher, Mr. P., hearing of this, went and forbade the parents to send the children; and the result was, only about 6 children, instead of 40, were out the following Sabbath. I encouraged the school (what was left of it), and furnished such helps as would make it attractive and bring back the children. I went through the deep snow and cold last Sunday to visit this school; found a good attendance and full of promise.

In one community in Iowa, I was informed they could have no Sunday-school, for they never could unite enough to have anything. I organized the school last summer; it has been kept up all winter. I received some cheering words from the superintendent: "Our Sunday-school is doing splendidly. The attendance is good and still on an increase. Last Sunday evening we had a rousing concert; the house was full, and we had a pleasant and I hope a profitable time. We have preaching now every Sabbath."

The 31 schools organized, the 720 families visited, and the 318 Bibles and Testaments distributed among them is but a shadow of the work that needs to be done.

J. M. Richardson, Western Minnesota, reports:

Good reports come in from all quarters. One superintendent, a lady, writes: "Our Sunday-school has revived wonderfully since you supplied us with papers and means to carry it on with." Another writes: "I was sick one week, and that is the only time I have been absent. We have a splendid little school. * * * They are faithful and God is blessing us in our good work."

Some places were entirely destitute of the gospel, never having had either a Sunday-school or meeting. One settlement, especially, had been trying for six years to start a Sunday-school, and when we finally succeeded in organizing one, they were greatly elated, having no thought of its ever closing, and begged me to send them a minister—the usual sequence of a Sunday-school.

Thousands of immigrants have poured into the western part of my field during the last summer, and scattered over a vast prairie which, if well sown in the spring, promises an abundant harvest.

"Oh, where are the reapers that garner in
The sheaves of good from the fields of sin?
With sickles of TRUTH must the work be done."

John Irwin reports from Northern Minnesota and Dakota:

Nearly all towns on the Dakota Division of Northern Pacific Railroad have Union Sunday-schools. All the settlements, north and south, along the line of the road, have been organized, visited and aided.

Some attention has been given to the work of temperance. In one place 34 signed the pledge; in another, 4; and one saloon retired from business.

Conversions have taken place in several of these settlements; and although a true estimate of the number of converts cannot always be given, yet I know of six in one and eleven in another; and in all of them a deep interest in the study of God's Word.

During the cold weather, with the thermometer often ranging from 20° to 58° below zero, the work of organizing new schools has been somewhat retarded; but in most of our settlements the regular appointments have been kept up. Many of our schools meet in houses and log-cabins, where there are no school-houses, and where but few townships have been named. Oftentimes townships are named after schools thus organized. I have on my roll "Willow Grove," "Elm Grove," &c., &c. Many of our people are poor. They come here to find homes. We meet them with the Union Sunday-school.

My heart was touched yesterday. Saw a little boy, who had been badly frozen, trying to read the Bible to his mother. Both arms had to be amputated, and his feet are in a terrible condition. In this family four were frozen to death. A mother, son, and daughter are left. They were moving from one claim shanty to another, and were caught in a blinding snow storm, and were out of firewood. They belonged to one of our schools organized last summer.

D. H. Mason, Northern Central Minnesota, reports:

The county conventions, at five of which I was present, were not a whit behind those of former years in point of excellence.

Mr. Henry Plant, as formerly, was called upon for his valuable help. Those who love the Word never tire of his instructions.

It is not unfrequently the case that persons walk, ride horse-

back, or come in lumber wagons 10, 15, 20, or 25 miles to enjoy the benefits of these occasions.

Several churches have this year been established upon the ground of our previous organizations. Looking over the field of the past, I count 14 churches of one particular denomination (Congregational) which were preceded by our schools. Be all the honor and praise to God for his blessings upon this agency in preparing the way for the advancement of his kingdom.

During the summer I was called four weeks from my field to introduce and initiate the two newly-appointed Sunday-school missionaries, who, I am glad to say, are doing a noble work.

I spent two weeks in attending the Minnetonka Sunday-School Assembly, precious privilege to me, but hence the reduced number of Sunday-schools organized for the year.

The time spent in the distribution of clothing and Christmas presents sent from the East has been a decided advantage; for, by this means, the schools have been revived and quickened and many new scholars gathered in. The good done bids fair to become permanent.

It is still quite a prevalent idea with many that our country schools cannot survive the rigors of our winters. With abundant proofs to the contrary in ordinary circumstances, I am endeavoring to meet and answer the objections; hence I have devoted much time to holding meetings where schools have "closed out" till spring, inciting the workers to determined effort, instructing as to the best methods for work, furnishing fresh supplies and clothing, as far as possible, to the really destitute. The results have been very gratifying. At every attempt the schools have been revived and are usually prospering better than ever before.

This new country is developing rapidly. Scores of new settlements are being formed, improvements are being made on every hand, new villages are springing up, towns are having thrifty and permanent growth, and religious, as well as educational, privileges are demanded by the people. These are being fast supplied.

The old log school-houses are giving place to neat frame buildings, and the standard of education is on the rise. Our normal schools, than which there are no better in the land, are furnishing the country with professional teachers, usually of high moral excellence.

M. B. Lewis, Central Minnesota, reports:

The work of the Sunday-school missionary is evidently a spiritual one of faith, hope and love; therefore, when we are called upon to tabulate a report, to give statistics of influences bearing upon the spirit and sentiment of a community, we hesitate lest our want of

power in reading the heart lead us to announce results hoped for and yet not realized.

In the 25 new schools organized during the year we are laying the foundations; and our hopes are sanguine, for we have the promise that "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."

We are rejoicing now over gathered sheaves as the fiscal year closes. Some of the 86 of our older schools visited and aided are reaping a rich harvest in souls saved. We have carried the gospel of peace and glad tidings to over 6000 different persons in general gatherings, and into lonely, isolated homes.

We have seen strong men break and bow in the presence of the Infinite, crushed with the weight of sin, and weep before the mercy seat, seeking and finding forgiveness.

The Word as taught in our Sabbath-schools, on our prairies, and in the woods, has laid the basis of an intelligent Christianity. In Hartland the entire community seemed to be wrought upon. Thirteen united with the little church in the woods, while others will cast their lot in with two or three other denominations nearest.

In one school, a little girl who had never been taught of Jesus as her Saviour learned to love that name. The day she died there was nothing that could awaken an interest, not the love of friends and teachers; but when the name of Jesus was mentioned, as her Saviour, she turned her large dark eyes upon the Sunday-school missionary, and with a radiant face repeated, "Jesus, Jesus."

A man of over 60 years writes from another locality, where there was no gospel preached: "When I received your letter saying you were coming, I sat down and wept tears of joy. In the Sabbath-school God's full grace was bestowed upon a large number, and now we can rely upon a good working force to carry forward the school where there were but two before."

Another, writing for the benefit of his large school, says: "Nearly all of the people are poor, many of them having lost their property before coming West, and it is up-hill work raising money. Our Sunday-school voted you our sincere thanks for the gift of papers, &c."

But this must suffice, with the single thought that the work has been signally blessed throughout the entire year.

"Faith has come by hearing, and hearing by the Word of God."

S. M. Love, Central Wisconsin, reports:

My work has been manifold in its character. A portion of my field being entirely new, and the remainder having been but par-

tially cultivated and given over to skepticism and unbelief, new and hitherto untried methods had to be introduced, in order, if possible, to uproot those tendencies which lead to a disregard of the Bible and to an utter rejection of the truth.

To *organize* a Sunday-school in a community where Christianity is unpopular, the Sabbath desecrated, and the Bible set at naught, is no easy matter; but to keep a Sunday-school *alive* in such a place, and to gain the confidence of such a people and their respect for the truths of God's word, requires "that wisdom which is from above." Such results are not accomplished in a day. Years of increasing effort *may*, and in many instances on my field *will*, be necessary to bring about these results.

Two years ago, to keep up a Sunday-school through the winter was considered by the greater portion of our people next to an impossibility. The past winter nearly all my schools were in a very interesting condition, full of life and with bright prospects for the future. Two years ago only two or three schools could be brought to realize the importance of a Sunday-school library, or to make the least effort in that direction. During the past year I have supplied 20 of my schools with libraries, composed of the choicest selections of books, that are now out on their mission of love and mercy throughout those communities. To accomplish this, and to educate the people in *giving*, as well as in the other branches of Sunday-school work—this, too, requires time and perseverance without measure.

During the year I have held union meetings for general drill in Sunday-school work, held institutes and conducted district and county Sunday-school conventions. In my Sunday-school and other addresses delivered, I have had the privilege of presenting the Sunday-school cause and that of the Bible to over seven thousand persons. That this alone is exerting its influence upon the minds of the people is evident from the fact that many of them came four, five, and six miles to attend those meetings. This, however, is but a small portion of the means used in carrying on the work of educating this people, and in elevating their children and youth in the scale of moral and intelligent beings. The families and individuals that have been supplied with Bibles and Testaments are thus brought into closer personal contact with the word of life; and when our Sunday-school periodicals, together with lesson-papers and other valuable helps for the study of the Bible, can be placed in those homes—heretofore so dark and desolate—with such seed-sowing it might well be asked, "What shall the harvest be?"

Our county and district conventions are not now what they were when first organized one and two years ago. Then it was

"all the way up-hill" to make those meetings interesting; now those meetings are eagerly anticipated, and the interest in them is so general that during the past winter it has been difficult in some places to find a house large enough for our accommodation. These meetings give great emphasis to our work, and develop the latent powers of our teachers more than any single effort we have yet put forth.

W. H. Beach, Southern Illinois, reports:

My field of labor embraces ten counties, lying in a semi-circle, with the city of Alton as its centre. It has a population of about 250,000, with a large German element in it. Forty years ago this was frontier. At that time the American Sunday-School Union was planting schools here and sowing seed. Now these schools are churches, multiplied thirty, sixty, and one hundred fold. And if—in spite of overwhelming tides of population, Catholic, infidel, and all sorts, that have been, from that day to this, surging over it and into it—this great and expanding section of our country can now be said to be Christian, it must be referred, no doubt, mainly to forces and influences set in motion by this Society at that time.

The results of my observation for a year are such as to impress on my mind the conviction that there has never been a time, since its organization in 1824, when the Society's operations and its ministries were more imperatively demanded than now, especially in rural districts and amongst scattered populations. There are fields that will never grow beyond the necessity of its literature, its missionaries, or its fostering care. And in all this there must be reiteration and permanency of effort and high endeavor, that it may hold them for Christ. No merely denominational organization can do it. Some one must do it or they must be relegated to Satan and "a power beyond the Tiber," as Mr. Cook would say.

The visible results of my work for a year have been: 24 schools organized; three large out-door conventions, mainly in the interest of the American Sunday-School Union, organized and presided over by myself; earnest work in three county conventions, one of which brought together not less than five thousand people; work also in not less than twenty conventions of less note, connected with the State convention.

In addition to work above referred to, I have done something incidentally in the temperance cause, have been in Sunday-schools whenever I could be, for a word of encouragement, and in revival work somewhat. I have attended the meetings of Presbytery and Synod of Illinois South, and secured their hearty endorsement of your Society and of my work. I have also organized some

fifteen Union Sunday-school mass-meetings in principal cities, in the conduct of which I have secured the full and hearty co-operation of all the pastors and of their churches, with some partial exceptions. The outcome of these gatherings has been a more intelligent and cordial recognition of the Society and its work, and pledges of sympathy and of support have been made, from which there will be no retrocession.

C. C. Bicknell, Northern Michigan, reports :

The gospel story has been told in many places where it was never told before, and to many who had never heard it before.

Thirty-five new schools have been organized, and from them I hear such words as these: "The organization of our Sunday-school by you was the beginning of better days to our settlement." "We have reached every family in the district." "We are continuing our school during the winter with great success." And, best of all, when it is told me that revival influences are prevailing in these schools. To-day a lady superintendent of a school organized last fall informs me that ten of the young people in her school have publicly expressed a desire to become Christians.

The whole number brought to Christ, and the number of Christians led into a higher life in these schools, I cannot estimate. The apparent outward prosperity has been far beyond my expectation, and I can say, "Hitherto the Lord hath helped me, and to his name be all the glory!"

H. Densmore reports :

I felt severely rebuked a few days ago, calling upon a poor sick woman. I had often called and prayed with her, but this time she had other company, among others a neighbor who was really in greater affliction than she was. I was about leaving, when the sick woman said, "If it wouldn't be asking too much of you, I wish you would pray with us before you go." "Yes," said the afflicted neighbor, though not a Christian, "we need your prayers and sympathy." So we knelt together in prayer; *then* when I left Jesus went with me, but we left the *Comforter* with *them*. I didn't organize any Sunday-school that day, but I walked fifteen miles through the mud, made seventeen calls, rode fifty-five miles by railroad, and made the acquaintance of two families who were moving many miles back in the woods on my field, and who promised to write me as soon as they were ready for a Sunday-school. I also had the privilege of attending a donation that evening for a home missionary, and talked with several other ministers, superintendents and teachers over our common Christian work till our hearts burned within us, as did the disciples of old. Was that a

lost day, because I did not organize a Sunday-school or even visit one?

Last November I organized a Sunday-school, which we called the "Winter Union Sunday-school"—*Winter*, because it was organized in a snow-storm; *Union*, because of the necessity of keeping close together in order to keep warm. I got a minister (who was also a physician) to go five miles and preach for them once in two weeks. Meeting him, I inquired about the Winter Sunday-school. "Oh," he said, "they are doing bravely; it is the best Sunday-school in all that country."

I had the pleasure of visiting a Sunday-school which I organized in the kitchen of a log-house, in July, 1866. It was nursed in the kitchen nearly three years, until it became strong enough to keep house by itself in a large, nice school-house, where it grew and flourished seven years. Then, finding its quarters too small, the settlement enlarged and the district divided, a large two-story house was built a mile west, and another a mile east, and the school, about equally divided, occupied both of these houses, and the same teachers still officiate in both schools, save the infant classes, one of which has a new teacher. Being greatly pleased with her success in managing the little ones, I congratulated her on her adaptation to the very important position. She thanked me very modestly, and said, "I suppose you have forgotten me, but I shall never forget you. I am the daughter of Mr. B., and I was in the infant class of the first Sunday-school you organized after becoming a missionary, fifteen years ago." Now she is *teaching* an infant class, forty miles beyond. One word in regard to the permanency of these Sunday-schools. Neither of them has had a vacation of a single Sabbath since they were organized.

A few days ago I received a letter from another superintendent, saying: "I have been wanting to write to you for some time, and tell you what the Lord is doing for us, but I have been waiting for the work to slack a little, that I might count the number of conversions, but still it goes on. Already there are between thirty and forty who have professed faith in Christ, but there is a still greater work being done in the schools east of here. More than sixty have found peace in believing in the Lord Jesus Christ, and the good work is breaking out in the districts north of us." Yesterday a Methodist minister sent this good news to me by the presiding elder, saying: "Tell brother Densmore the Lord is doing a great work for the three Sunday-schools which centre in the new church which he helped us to build;" and the presiding elder adds: "I held a quarterly meeting there last Saturday and Sunday, when the church was *packed* to its utmost capacity, and I heard so many say, 'I wish brother Densmore could be here to

enjoy this meeting.' They seem to regard you as their bishop." When I organized that Sunday-school six years ago, there was not a single Christian man in the settlement and but one Christian woman; but she, though very poor in this world's goods, was rich in faith, and to *her*, not unto *me*, be all the honor, and to *God* be all the glory, for these great results.

Alvin Upson has finished his twenty-ninth year of service, in which he has performed as much labor as his advanced age and growing infirmities permitted. The veteran has done a noble work for Christ in Michigan.

Rev. Thomas Wright, of Eastern Northern Michigan, reports:

While the school census of Michigan for the last year shows a decrease from the year previous, in the number of children in many of the older counties, there has been a gain of nearly 8000 in the new counties that compose our special missionary field. And this because our laboring classes are moving northward with their families, to occupy the vacant government lands. To plant and sustain Sunday-schools in these new settlements, supplying them with all needful helps, is the most interesting part of the work committed to our hands. We find true Christians of all grades of intelligence among these new settlers, who receive most gratefully and faithfully use the means put into their hands for carrying on the Sunday-school work.

In helping needy schools, my plan has been to cultivate among them a spirit of self-reliance, as far as may be. For it is our belief that even needy Sunday-schools will not be in the end really improved and strengthened by outside help unless they are stimulated thereby to help themselves. This plan has worked well, and the schools are evidently stronger and happier for the effort. Last spring, when I visited one of our best church Sunday-schools to ascertain what could be done to aid the work in the destitute portions of the State, eleven classes responded by pledging five dollars each to help as many schools in the north woods. This arrangement has been carried out, and has proved highly satisfactory to all parties. From one of these schools word recently came as follows: "Nearly all the children in the Sunday-school have come to Jesus; and not only the children, but almost every one else; among whom were four men of strong skeptical tendencies, with their wives. They had children, some of them married, who have also given their hearts to the dear Saviour. It is all of God, and greatly through the instrumentality of the Sabbath-school—the children being the first to come. I

find in almost every instance, where a Sabbath-school has been sustained for any length of time, other means of grace are also attended to; while, on the contrary, where there is no school, there is no preaching, no prayer-meeting, and few family altars—the mass of the people living without God in the world.”

Another of the schools aided, which has proved very successful—and that, too, against adverse influences—is located on the west side of Traverse Bay, and is under the care of Mr. Samuel Anderson, who lives three miles away, but has most faithfully prosecuted his work through heat of summer and storms of winter. The school was planted between two fortresses of the enemy—a brewery on one side, and a band of Spiritualists on the other. Yet under the wise management of Mr. Anderson, it has steadily moved forward, and gained an influence week by week. “Our Sunday-school,” writes this good superintendent, “is about the only means of grace in the community. The foes we have to contend with are mighty, but we shall just keep right on trusting in him alone whose battles we fight. It is out of the abundance of our poverty we are raising money for the library. I feel amply paid for my long walks through winter storms and over bad roads. Recently I have invited a minister to preach to them once in two weeks, making it a point to attend with him. The brewery has about disappeared, its prospects being nearly ruined by fire, and the Spiritualists are on the wane also.”

Among the Lord's scattered people in the wilderness are not a few faithful women, who take up the Sunday-school work and give it the tender care and persevering attention such as only the warm-hearted woman can render. Such an one is Mrs. B., who is interested with her husband in the care of two schools in their destitute township. After both schools had been supplied with excellent libraries, Mrs. B. writes: “Our schools are both increasing in numbers and interest; there has never been, since we have been in the place, such an interest in the study of the Bible, and such an evident desire to know the truth, as now. We feel greatly encouraged. Yesterday, in one of the schools, I had in my class twenty-two children, from ten to thirteen years of age.”

OHIO AND INDIANA.

REV. B. W. CHIDLAW, *Missionary.*

In closing my forty-third year of service under the auspices of the American Sunday-School Union, with a thankful heart I would recognize the favor of God, the sympathy of his people, the confidence and support of the Society. The first half of this

period of service was spent among the log cabin settlements of Ohio and Indiana, preaching the gospel, organizing Union Sunday-schools, introducing the divine text-book and a juvenile Christian literature, sowing beside all waters, cheered by encouraging success. Now the young missionary is an old man of near seventy years; the country, in the educational and religious condition of the people, greatly changed; and his labors in these later years are largely directed to the improvement of Sunday-schools already existing, and in efforts to reach and bless the dependent, the criminal, and neglected juvenile population found in large numbers over this wide field.

His monthly visits and labors at the Ohio Reform School for boys during the year reached over seven hundred juvenile delinquents, the wards of the State. This Reformatory is not a gloomy prison, but a Christian home. Founded on the family plan, and managed by the law of kindness, supported by authority, religious instruction is recognized and employed as an important and reliable factor in their reformation. The Sunday-school is an evangelistic agency, highly appreciated and employed in training these boys for a useful life and the life to come. The boys are supplied with the "Hand-book" and the *Child's World*, published by the American Sunday-School Union. These publications are found admirably adapted to inspire a taste for Bible study, and afford valuable help to understand the teachings of the divine text-book. The quarterly reviews of the lessons are occasions of great interest, and show that many of these boys are faithful Bible students, and that religious impressions are made on their minds and hearts.

In my journeyings I visit many county poor-houses—the pauper homes of our State—where the children of poverty and shame greatly need religious instruction. In one of these, located in Fayette county, I found sixty children, forty of them between six and fifteen years of age, in a deplorable condition as it regarded religious instruction, and without a daily school. After preaching to the adults, numbering over one hundred, I held a children's meeting, taught these ignorant and neglected little ones the simple truths of the gospel, feeding them with the sin-

ere milk of the Word. I hope their confiding and impressible minds received the truth, sealed by the Holy Ghost, to lead them to Christ their Saviour. In the evening I addressed a large audience in one of the churches of the county town; and in response to my appeal in behalf of God's poor, measures were adopted which resulted in the establishment of a Sunday-school and public religious worship for the benefit of the adult population of the poor-house. In over eighty poor-houses in Ohio, the Sunday-school missionary finds many open doors for hopeful and useful labor. Behind iron bars in State prisons and county jails the Sunday-school missionary receives a cordial welcome, and precious opportunities to carry the healing balm of the gospel to hearts that are crushed by sin, and to the heavy laden, whom Christ can deliver from the burden, and to whose aching hearts he can bring peace and rest.

In the Ohio Penitentiary we have a Sunday-school of four hundred scholars, divided into twenty-one classes, taught by as many faithful, competent teachers, furnished by the churches of the city of Columbus.

AN EVIL DEPLORED.

Of late years, for some cause but no good reason, many of our Sunday-schools have abandoned the library, and substituted papers. For the infant department the use of papers is all right; but our older scholars need a well-selected library, and for the want of it they find and read the dime novel and the yellow-covered literature, alike poisonous to the intellect and the heart. In behalf of the old path, a good library, the missionary from the pulpit and the platform, in State, county, and township conventions, fails not to lift his voice like a trumpet in behalf of a sanctified literature in all our Sunday-schools, and at the fire-sides of our Christian homes.

For over fifty years the publications of the American Sunday-School Union have been leavening our Western populations, and its impress is extensively felt, giving tone to thought and life. A few weeks ago the pastor of one of our largest and most influential churches, in introducing the Sunday-school missionary to

his congregation, said: "To the publications of the American Sunday-School Union I am greatly indebted. In my youth the Sunday-school library developed and gratified my taste for good reading; and its Aids to Teachers, the Bible Dictionary, Antiquities, and question books were very helpful to me in my first labors on the Sunday-school field."

To counteract and supplant the vice-engendering, the soul-destroying literature now issuing from the Satanic press, the library, rich in Scriptural lore, solid and spiritual in its treasures of truth, should be restored into its former position of usefulness and power in the Sunday-school work.

On this field new and old Sunday-schools are chiefly supplied with Bibles and Testaments from the county societies auxiliary to the American Bible Society, a very practical and sure method of distributing the Holy Scriptures. The Bible in the Sunday-school is in active service, and its power as the sword of the Spirit is wielded with success in leading souls to the knowledge of the truth as it is in Christ.

During the year I preached 80 sermons, made 140 Sunday-school addresses, travelled 13,600 miles, and wrote 325 letters. In prospect of entering my forty-fourth year of missionary service, supported by the same generous friend, cheered by the confidence and encouragement of the officers of the American Sunday-School Union, and trusting in the abiding presence and never-failing promises of my heavenly Father, I shall continue my humble labors with joy and thanksgiving.

PENNSYLVANIA.

J. B. Baughman reports:

During the past fall and winter an unusual interest was manifested in our schools and churches in protracted meetings. Many scholars and teachers were converted to God. In a school organized during the winter an appeal was made to teachers in reference to their fitness and duty. A teacher who had been unconvinced was deeply impressed with her duty. Her conversion made an impression on others, and the result was that over thirty, scholars, teachers, and parents, became converted to God.

During the past year the importance of committing Scripture to memory was urged upon the scholars in many schools. Some scholars committed over 1000 verses each from the Bible.

As an outgrowth of Sunday-schools, we find all over the country—a few years ago destitute—new family altars, prayer-meetings, teachers' and normal meetings; and, in different places, Sunday-schools have grown into congregations.

Rev. R. Crittenden reports:

In the manifest blessing of God is seen the best proof of the good work done by the American Sunday-School Union. We are encouraged, most of all, by this divine favor evident on our field of labor in Northern Pennsylvania.

1. *A Steady Advance.*—It has been our constant endeavor the past year, not only to keep alive the schools organized in previous years, but so to strengthen them that they will become self-sustaining. A goodly number of those that have been opened the few years past, in places then destitute of any religious meeting, now enjoy regular preaching, and some have grown into churches. I have reason to believe that this will be the history of at least some of the new schools organized last year. With this steady advance in the interest of the church of Christ, it is encouraging to note another fact very obvious in this part of the field.

2. *Evergreen Schools.*—Only a few years ago most country Sunday-schools in Northern Pennsylvania were considered rather out of season in winter, and only in season during the summer months. Now there is a fair proportion of them continued all the year round, and the number is increasing from year to year. Within the past few days I have received letters from three superintendents of our Union schools that are thus prospered by a "patient continuance in well-doing." One of them writes: "We have lost only one Sunday in the two years of our school."

3. *New Schools.*—A few years ago the organization of a Sunday-school here in the country during the winter was scarcely thought of by any one. Now we open a school at any time, without regard to special times and seasons. In the month of February I assisted in organizing two new Union schools, representing at least five religious denominations. In one of them eight Roman Catholics are actively engaged. These different elements are successfully working together in harmony. Each school will have an average of over forty-five members.

4. *A Hopeful Outlook.*—While we are never fully satisfied with present results, it is encouraging to see the hopeful promise

of more precious fruits in the near future. In all missionary labor, time and patient toil are essential in order to reach results. It is for us to continue faithfully our sowing, planting, and watering. "God giveth the increase." "He is faithful that promised."

Rev. C. Reimensnyder reports :

My work during the past year was chiefly in Berks county. I found few people there opposed to Sunday-schools; but I encountered, nevertheless, considerable opposition. This arose from the want of proper information in regard to the nature and object of my work.

A report was circulated, and believed by many in a certain section of the county, that a large appropriation was given for every Sunday-school organized, and that the people would be taxed in some way to raise the amount. This report interfered with the success of my work to such an extent that it was found necessary to disprove it; and, through the kind efforts of friends and the use of the press, this was done. I went on successfully afterwards till the latter part of the summer, when I encountered another serious difficulty. In many sections of the county Sunday-schools hold their picnics on the Sabbath, and such is the interest generally excited that the young people often go a considerable distance to attend them. These picnics are very objectionable on several accounts, and greatly injure the Sunday-school cause. They involve, more or less, a desecration of the Sabbath. They interfere with existing schools by enticing away teachers and scholars. And they often keep many of the young people from meetings called to organize schools.

It is proposed, during next spring and summer, to make every possible effort for the discontinuance of this pernicious practice. And we are encouraged to engage in this undertaking in view of the fact that ministers and Christian people deplore its existence and will co-operate for its discontinuance.

The Sunday-school work in Lancaster County is continuing to go forward, especially among the Mennonites. The friends of the cause are becoming more numerous every year, and new schools, in connection with their churches, are likely to be established. Progress among them is *slow*, but *steady*.

NEW JERSEY.

J. K. F. Stites, Missionary, reports :

The year, in many respects, has been a highly successful one. I have been enabled to organize a goodly number of Sunday-schools in destitute places, and gather into them many neglected

children and youth who were growing up in ignorance and vice, hitherto untaught, save in vice and immorality; morally and spiritually neglected, uncared for; having naught else but pernicious example in their rude homes, and ungodly influences around them. In many of these schools they are now receiving their first lessons of religious instruction. Numbers of them were unable to read, and not a few totally ignorant of Bible truth and the plan of salvation. It is no easy task successfully to manage such schools; many difficulties are to be overcome and obstacles to be surmounted, and much labor to be expended. It is, nevertheless, a delightful work, and as one of my superintendents remarked to me, "It pays well, for God blesses it and souls are brought to Christ." In some instances or localities it is the only feasible means of commencing this work and accomplishing this great object. Beside organizing schools, I have, during the year, visited and otherwise aided a large number of other schools; addressing them, and so far as in my power rendering aid in the gift of Bibles, books, papers, &c.; for all of which I have been abundantly rewarded in witnessing the progress made and the good done. I have visited many families, talked with them, pointed them to the blessed Saviour, and oftentimes offered up with them the first prayer ever made in their humble homes.

There have been reported to me a large number of hopeful conversions, during the year, from among the scholars of the schools on my field. This is certainly very cheering. My experience teaches me that our Union work is the better, and in many respects the only feasible way of reaching the masses and carrying the gospel to the poor. I have, in connection with my other duties, attended during the year several Sunday-school conventions, and by addresses and otherwise urged the importance of the work and the necessity for vigorous effort. The work increases on my hands. May the Lord continue to raise up friends to sustain it!

NEW YORK.

F. H. WISEWELL, *Secretary*.

Missionary work has been prosecuted during the year in the four northern counties of Franklin, Clinton, Essex, and St. Lawrence. There have been formed 12 new Sunday-schools, while 46 others have been aided. About 130 Bibles and Testaments have been distributed. In missionary journeys within the limits of these counties 8000 miles have been travelled; of which dis-

tance at least 1500 miles have been accomplished on foot in canvassing different neighborhoods, and in house-to-house visitation.

If any person entertains an opinion that within the bounds of the "Empire State" there no longer exists any pressing necessity for the doing of Sunday-school missionary work on a Union basis, we would refer him to our practical and faithful missionary in Northern New York, from whose reports we make the following extracts:

In one of these northern counties there are solid masses of destitute and illiterate people. In one township containing 1400 children, over three-fifths of the families are so ignorant that no single member of any one of them can both read and write. In canvassing among the people of the township referred to, I find one solitary Sunday-school, and that runs only in summer.

In another township I find over 1000 children, and no Sunday-school whatever.

The above statement is qualified somewhat by the fact that in the localities named, more than one-half the population is Roman Catholic.

Taking the counties of St. Lawrence and Clinton together, we have a population of 50,000 children. At the best reckoning, there are not to exceed 15,000 of these children members of existing Sunday-schools; and if 20,000 more of them (a liberal estimate) are in Catholic families, there is still left a second 15,000 of Protestant children not attending a Sunday-school of any sort.

The Rev. Dr. L. M. Miller, pastor of the First Presbyterian Church of Ogdensburg, places the number of untaught children still higher, for he said to me, "Tell the American Sunday-School Union that we have 20,000 children in St. Lawrence county uncared for, and we will do what we can to help the Union bring them into Sunday-schools."

Many of the neighborhoods we have sought to reach seem more utterly godless, and the people more completely hardened in sin and indifference, than is usually the case in newer settlements. Quite as much of patience and wisdom is required to reach them for good, as would be called for in similar efforts in the West or at the South.

In one community, where nearly all the families are American and non-Catholic, I yet found a curious state of things. Two loud-talking men are "annihilationists" and another is a "free-

sinker." Of these three men the few professing Christians stand in awe, the result of shameful experience. Not many years since, a minister of the gospel was expelled from the school-house, being lifted bodily through the window. To begin with, we started a prayer-meeting and Bible-class, to be held at private houses, because a general fear was expressed that the holding of a Sunday-school openly "would produce discord." And this was in New York State, and in the year of our Lord 1879!

A new and good beginning, in the way of practical missionary service, has been made during the year in some of the more needy regions on this field, and we hope to be able to prosecute the work with increased vigor and success in future. We have already heard of many precious manifestations of God's saving power. One small school reports fourteen conversions, and another three.

The combined sum of gifts and legacies received through New York, for the benevolent work of the Society, is not so great as last year, because fewer legacies have been paid; but we find encouragement in the fact that receipts from churches, Sunday-schools, and individuals, have been considerably in advance of last year, indicating that a living interest in Sunday-school missionary work is gaining still stronger hold upon the hearts of the people of New York.

NEW ENGLAND.

NELSON KINGSBURY, *Secretary*.

In reviewing the year we find abundant reason for thanks to our heavenly Father for his favor and blessing on our work. Notwithstanding many discouragements, the American Sunday-School Union has maintained its hold upon the sympathy of former patrons, and many new friends have been added to the list; and while receipts from legacies have been less than last year, the contributions from other sources have increased. It has given us great pleasure to record the various donations as they have been received—from the smallest offerings, with most cheering words of encouragement, to the munificent gifts of some individuals who have provided for the entire support of one and (in several instances) two missionaries each.

Your Secretary has endeavored, by extensive correspondence and visitation, to be helpful to Sunday-schools in New England, and in various ways to stimulate and interest the people in the work of the Society. In compliance with invitations, he has organized 2 Sunday-schools: one in Massachusetts, containing 12 teachers and 60 scholars; another in Connecticut, with 8 teachers and 37 scholars. These schools are in a prosperous condition.

The *Sunday-School Missionary*, containing a report of our collections and incidents of work on the field, has been sent, monthly, to hundreds of families; and we have received from some, in return, pecuniary aid and the warmest expressions of interest and sympathy for our work.

George E. Taylor and Frank E. Jenkins, students in the Hartford Theological Seminary, were employed during their summer vacation, of four months, as missionaries to labor in Maine. They organized 22 Sunday-schools, containing 100 teachers and 867 scholars; assisted 11 schools, with 58 teachers and 456 scholars; visited 779 families; delivered 42 addresses and 51 sermons, and distributed 141 Bibles and Testaments. Most of these schools have continued through the winter, and good results are already reported.

That there is great need of Sunday-school missionary work, even in New England, may be seen from the following extracts of letters written by these missionaries.

Mr. Taylor says:

I am enjoying the work exceedingly, and am grateful that I have been allowed to engage in it. I regret that there are not more of us. The field is white for harvest; where are the reapers? Yesterday I held service in a Union chapel at a small village, where I was told there had not been service for two years. It is seldom these people have opportunity to hear the gospel; they are too poor to support preaching. There are opportunities on every hand. On all sides we have the cry, "Come over and help us." In a previous letter I told you of an enterprising little village, the centre of a township, ten miles in its greatest extent, containing a factory, grist-mill, two stores, and a hotel, but no church, no Sunday-school, and no religious services of any kind.

There are a few professing Christian women in the place, but not one professing Christian man. The Sabbath is mainly devoted to business and pleasure, dancing, fishing, and hunting, instead of meeting for worship. During the week I visited nearly one hundred families, and invited the few Christian women to a prayer meeting. I held several services, and on the Sabbath organized a Sunday-school of 70 members. The people treated me most cordially, and when I left, expressed many regrets that I could not remain with them.

Mr. Jenkins writes :

I wish I could tell you of all the needs of this field. There are quite a number of villages about here where there are no meetings of a religious nature. I organized a Sunday-school in a little settlement seven miles from the nearest meeting of any kind. There is very little reading in the place. The people are very much interested in their school, but are too poor to raise much money. I wish a few rich Christians could be in my place for a week or two. I know the American Sunday-School Union would have some large donations as the result.

The last school organized is far exceeding my best expectations. It is in a community where I was told by almost everybody that nothing could be done; but even yesterday, in a driving rain, there were forty out. I am in hopes it may result in a church organization and a place of worship. Some have already been in favor of building a church, and perhaps the school will be the means of bringing it about. If my work has benefited no one else, it has at least made me a Sunday-school worker, in some way, for life; and it has led me to see that the American Sunday-School Union is filling a place in Christian work that no other institution that now exists could even touch.

The Society is under renewed obligations to the AMERICAN BIBLE SOCIETY, for continued grants, which have been faithfully dispensed; to the press, for gratuitous notices of our work; to railway and steamboat officers, for favors; and to pastors, churches, Sunday-schools, and all other donors and friends, for support and sympathy.

**SUMMARY OF MISSIONARY WORK FROM MARCH 1, 1879, TO
MARCH 1, 1880.**

	Schools Organized.			Schools Aided.			Miles Travelled.	Addresses Delivered.	Bibles Distributed.	Testaments Distributed.	Families Visited.
	Schools.	Teachers.	Scholars.	Schools.	Teachers.	Scholars.					
Northwest.....	395	1,562	12,429	1,456	7,175	60,731	117,131	2,148	1,028	2,101	6,923
Southwest.....	233	1,638	9,991	365	1,769	16,978	49,632	1,041	715	1,802	2,145
South.....	316	1,354	12,027	371	1,830	15,626	32,846	1,055	829	3,300	2,758
Kansas & Colorado	195	834	6,379	246	1,089	9,924	38,182	750	716	1,173	2,303
Pacific Coast.....	35	183	1,620	45	277	2,460	2,081	157	147	351	340
Pennsylvania.....	37	244	1,489	197	1,923	16,001	12,170	308	83	186	1,375
New Jersey.....	32	174	1,635	172	1,930	21,385	12,230	216	50	46	1,202
New York.....	12	40	290	105	459	3,981	3,101	21	29	111	348
New England.....	22	100	867	11	58	456	2,753	93	35	106	779
Ohio and Indiana...							12,010	188			
	1,277	5,629	46,727	2,908	16,510	147,491	282,136	5,977	3,614	9,176	18,173

For fifty-six years—1824-1880—schools organized, 68,431, with 441,085 teachers and 2,916,599 scholars, as summarized from former reports.

As this General Summary covers figures of work done on the whole field, for brevity's sake the tabular statements furnished to the committee by the Superintendents of the work in the various States are omitted, as are also the similar returns of missionaries, except where the figures are so embodied in their reports that they could not well be eliminated. Those omitted compare favorably with those retained.

In presenting the reports of the Superintendents and missionaries, the order is not the same as that of the Summary, or of preceding years.

TEACHERS' HALL AND PARLOR.

We are happy to have it in our power to report that the plans proposed for altering the Society's building, 1122 Chestnut St., to which reference was made in the Fifty-Fifth Annual Report, have been successfully carried out, thereby furnishing ample and comfortable accommodations for meetings "to aid Sunday-school teachers in the preparation of their lessons."

A large, well-ventilated Hall and Parlor, altogether about eighty feet long by twenty-eight wide, with ceiling twenty-four feet high in the centre, has been constructed and neatly furnished at a cost of about \$5000. For nearly the whole of this amount special contributions were secured. To this Hall and Parlor, Ministers, Teachers, Sunday-school organizations of every denomination, and all others interested in the moral and religious training of youth, are cordially welcomed.

Books of reference and Sunday-school periodical literature will be found on the tables, and their use, as well as every needed requisite in our power to furnish, is cheerfully tendered to our friends, not only in Philadelphia but throughout the whole country, our desire being to make these rooms a Sunday-school headquarters for all who are interested in Sunday-school work.

It affords us pleasure to state in this connection that the Teachers' Meetings, which were organized January, 1878, are maintained with unabated interest, and, as we have every reason to believe, are regarded with increasing favor as affording special advantages in the preparation of the lessons.

It may not be out of place to report further that among other measures, arrangements are in progress for the organization of an Association of the Superintendents of Sunday-schools in Philadelphia, where the various and multiplied questions relating to the best methods of conducting and improving Sunday-schools may be discussed and a larger interest in the cause developed.

PUBLICATIONS.

BOOKS AND LIBRARIES.

At the formation of the Society the Committee of Publication announced that in issuing books the members "have chiefly in view the one grand object of gospel truth, and their desire is to furnish such publications as present these glorious truths in the most interesting form, believing that these and these alone will best promote happiness on earth and glory in heaven."

The same purpose has frequently been expressed in subsequent reports of the Society, indicating that it has ever been the

object of the Union "to publish a Sunday-school literature of the highest order of merit." As intelligent Christian men, the members of the Publication Committee have engaged conscientiously to carry out this aim. The Christian public will judge how well they have hitherto succeeded. Acting under a conviction of the increasing importance and usefulness of this branch of the Union's operations, the Society has continued its labors for another year, having issued 23 books, large and small, and among them are some works worthy of special mention, as fairly illustrating the high aim of the Society. "Foundation Stones," by the Rev. John Hall, D.D., is a work written in a healthful and manful style, with the single purpose of winning thoughtful youth to Christ and Christian living. Those who wish to provide children with better spiritual food than is to be found in the ordinary Sunday-school story-book will find it in this work of Dr. Hall. Great religious truths are set forth in an attractive form, with forcible illustrations, calculated to affect the heart—a book suitable to be read on the Lord's day or on any day. "Beginning Life," by a Layman, is a suitable complement of "Foundation Stones." In it the Christian man of large business experience presents the same great truths in a practical, vigorous, and suggestive manner. The four original illustrations in the volume admirably illustrate, allegorically, the varied experiences of life, expressing the bright prospects, joys, and visions of youth, the difficulties and toils of early manhood, the perils and achievements of middle life, and the serene peacefulness of a Christian old age. The work ably presents the value of religion in this life as well as in that which is to come. It is gratifying to state that works of a sterling character are in better demand, as indicated by a call for a new edition of the Society's volume, "Anglo-American Bible Revision," which, after careful corrections, has been reissued during the year. The first edition of this work has also been reproduced in England almost simultaneously by the London Sunday-School Union and by the Messrs. Nesbit, of London.

Among the healthful story-books for boys is the "Schooner on the Beach," by the Rev. Edward A. Rand, a work indicating

the special perils to which boys are exposed, and the Christian safeguard against them. The cause of missions is appropriately advocated in the two illustrated volumes, "The Flower Mission" and "The Mission Box." Nor have works for little readers been neglected. *Harry's Bible Series* and *Little Pilgrim Series*, two sets of volumes (10 books) intended to meet their wants, have been lately published.

To meet the demand from all sections of the country for good but exceptionally cheap Sunday-school libraries, the Society has added to its list the *Grand Cheap Library*, No. 3, and has made up six other libraries from choice selections of its books, strongly and uniformly bound, called the *Red and Blue Back Libraries*. A limited number only of these sets can be furnished at greatly reduced prices.

"The Scholar's Hand-book" on the International Lessons, at the beginning of the new seven years' course, in 1880, was enlarged and greatly improved in consequence of the increased demand for this useful help for teachers and scholars.

For parents and teachers who desire a comprehensive system of Christian doctrine in catechetical form, the Society has issued "A Christian Catechism," prepared by the Rev. Philip Schaff, D.D., LL.D., Professor in Union Theological Seminary, New York. In this work the "articles of faith fresh from the fountain of the Word of God" are presented with a clearness and simplicity of style and with a roundness and fullness of doctrine which will commend it to the intelligent and pious in every home. To those who, from lack of observation or information, have incorrectly imagined that an undenominational Society or undenominational Sunday-schools usually give a "milk-and-wat" solution of Scriptural doctrine, this Catechism of Dr. Schaff is specially commended. In it they will find a system of Scriptural truth more comprehensive than that of any single school of theology, and as definite as the one which prevailed in the apostolic church.

The Society has also long appreciated the importance of providing a list of improved manuals and works of reference for teachers. Through the aid of the income from the "John C.

Green Fund," one-sixth of which is devoted by its donors "to securing a Sunday-school literature of the highest order of merit," the preparation of such a list of works has been commenced, the first volume being a *Dictionary of the Bible*, edited by the Rev. Philip Schaff, D.D., LL.D., with the assistance of a number of competent scholars. This work is now in press. It is a crown-octavo volume of nearly 1000 pages, in compact, clear type; containing upward of 400 illustrations, 12 colored maps, and a large number of other maps and plans; together with valuable chronological and other tables, &c. It has been the aim of the scholarly and learned author to furnish "in convenient and popular form, condensed results of the most recent investigations in Biblical literature, history, biography, geography, topography, and archæology." Dr. Schaff's familiarity with church history and doctrine, and his long experience as professor of Biblical literature in New York, have eminently fitted him to produce a Bible dictionary exhibiting rare breadth and accuracy of scholarship, precision of statement, and a knowledge of all current theological and Biblical literature. A large number of illustrations have been specially executed for this work from photographs of scenes and places in Biblical lands and of objects of archæological interest recently discovered. The colored maps were drawn and engraved for the Dictionary by the Messrs. W. & A. K. Johnston, of Edinburgh, Scotland, whose reputation as geographers is a guarantee of the accuracy of these important aids.

S. Austin Allibone, LL.D., Editor of the Books, at his own request, was granted leave of absence for one year (without salary), from May 1, 1879, and his duties were placed in charge of the Editor of the Periodicals. While this report was passing through the press (April, 1880), Dr. Allibone presented his resignation as editor of the Society's books, in order to accept a position in the Lenox Library, New York, to which he has been appointed in consequence of his eminent ability as a bibliographer.

PERIODICALS.

While the publication of suitable books has occupied so prominent a place, the opportunity for good afforded by the periodical press has not been overlooked by the Society. The year of its organization witnessed the establishment of the *American Sunday-School Magazine*, for teachers, and the publication of the *Youth's Friend*, an illustrated paper for children.

As the demand for a fresh, vigorous, and varied periodical Sunday-school literature has increased, other papers have been successively added.

With January of the present year the publication of **THE AMERICAN SUNDAY-SCHOOL UNION QUARTERLY** was begun, to meet the wants of those who prefer their helps on the International Lessons in a quarterly issue. It contains colored maps, carefully selected cuts, blackboard exercises, descriptive explanations, word studies, notes, questions, tests of study, music, &c., making it a complete help on the International Lessons for home and school. The favor with which this new paper has been received promises for it a hopeful and useful future.

THE SUNDAY-SCHOOL WORLD signalized the beginning of the new seven years' course of lessons in 1880 by changing its form from that of a sixteen-page quarto to an octavo magazine, with an illuminated cover. The valuable material which is given in each number is thus made more convenient for current use, while it can also be better preserved in bound volumes for future reference. A large number of members of the Society, together with many of its subscribers, have signified their high appreciation of the paper in its new form. The Helps upon the International Lessons have been continued by the skilled writers who have heretofore served so satisfactorily in that department, while new features have been introduced to give even greater completeness. Articles upon various phases of the Sunday-school work, from experienced contributors, have enriched the pages of the magazine, while special attention has been given to the departments of mission work and Sunday-school literature.

THE CHILD'S WORLD, issued monthly and semi-monthly, in

addition to occasional helps upon the themes of the International Lessons, has contained special articles by the Rev. Dr. Richard Newton, while a large number of other favorite writers for children are among its regular contributors. It is designed to make it a paper which may be a welcome visitor in every home where there are young people.

Three SCHOLARS' PAPERS, containing helps upon the International Lessons, are issued: *The Advanced Paper*, for adult Bible classes; *The Intermediate Paper*, for the main school; and *The Primary Paper*, tinted and with pictures, for the younger classes. By this graded system of Lesson Helps, the wants of all classes are most completely met.

THE QUARTERLY REVIEW CHART, designed to aid superintendents in securing interesting and profitable reviews, is issued on a large sheet, in type which can be read by all the scholars in the school. It contains the list of Lessons, Golden Texts, Central Truths, Practical Teachings, &c. Further helps for preparing the reviews are afforded in *The Superintendent's Review Paper* and the *Scholars' and Teachers' Review Paper*, both of which are issued quarterly.

This comprehensive system of helps will indicate what part the Society is bearing in the great work of promoting Bible knowledge and Christian character, through the International Lesson system.

Early in the past year, the Rev. Edwin W. Rice, Editor of the Periodicals, arranged to spend the summer in Europe, as the representative of the American Sunday-School Union, and for the purpose of becoming more familiar with the progress of Sunday-schools in Great Britain and upon the Continent. The results of his observations and study of the operations of similar societies abroad have afforded important information to stimulate and guide the Society in preparing a suitable and sound literature for American Sunday-schools.

The Rev. Moseley H. Williams, whose previous training and experience have peculiarly qualified him for the position, has been elected Assistant Editor.

The Society records with pleasure some improvement in the sale of its publications, due to returning prosperity in the

country, after a long period of financial depression which began in 1873. While the Managers endeavor to conduct the publication work on business principles, they do not wish the friends of the Society to imply that it has a large capital for this purpose. On the contrary, they have not been able to extend this branch of the Society's operations in proportion to the growing demands of the cause, but have been compelled to limit it from the lack of sufficient capital. The Union has not accumulated such a capital, owing to various causes, such as, the effort to furnish its publications to mission and other Sunday-school workers at a very slight advance on their first cost, and for the first forty-five years after its organization, it made advances to the missionary work, and it now makes the largest reductions on publications that are furnished to the Missionary Committee for sale or donation.

The Managers confidently call attention of the friends of the Society to the value and power of the press as a missionary agency, in presenting gospel truth to the thoughtless; an agency second only to the living messenger. While the importance of sustaining an earnest corps of missionaries is not to be undervalued, that of providing and distributing a suitable Christian literature to instruct and develop the workers themselves—missionaries, superintendents, teachers, and others—and to elevate and advance the cause, and purify and strengthen the tone of public sentiment in respect to this branch of Christian labor, are objects worthy of the best talents, the largest gifts, and the most devout prayers of Christ's followers. The Managers are encouraged to believe that the friends of the Society appreciate this part of its work, and, therefore, will see that it is provided with adequate capital to fulfill this important branch of its mission.

NECROLOGY.—We are called upon again this year to record the loss of some of our best friends. Among them are Major William Frew, Pittsburgh, who was elected a Vice-President in 1872, a zealous Christian of wide influence, and a liberal and cheerful contributor to the missionary work of this Society; Thomas W. Olcott, one of the most influential citizens of Albany, N. Y., known for his warm interest in every good work,

elected a Vice-President in 1877, and who generously aided the American Sunday-School Union by liberal contributions; D. P. Weaver, Nashville, Tenn., elected to the same office in 1878—our Superintendent of Missions for the South says of him, “one of my first and best friends;” and Manager Frederick W. Vanuxem, who was made a member of the Committee on Missions soon after his election to the Board of Managers in May, 1874. His interest in the work was constant; he gave his time and labor willingly, contributed liberally to its support, and by his genial Christian helpfulness greatly endeared himself to each of his fellow-members.

THE AMERICAN SUNDAY-SCHOOL UNION

*In account with the Contributors to the Missionary Work, for the year ending
February 28, 1880.*

DR.

To amount appropriated, not expended from last year,	\$17,669 89
To amount appropriated, not expended on Green and Bucknell Funds,	1,830 86
To collections received during the year,	\$59,613 97
To legacies received during the year,	12,325 47
To amount received from Income J. C. Green Fund,	5,370 11
Book Fund,	2,406 00
Wurts Fund,	500 00
Phelps Fund,	154 54
Bucknell Fund,	168 29
Discounts,	3,679 89
	<hr/> 84,218 27
	<hr/> \$103,719 02

CR.

By amount of salaries paid missionaries,	\$38,690 03
travelling expenses paid missionaries,	6,225 25
postage paid missionaries,	969 44
expenses, stationery, &c.,	1,624 82
freight paid missionaries,	593 75
By books and other Sunday-school requisites given to schools,	8,469 65
	<hr/> \$56,572 94

PHILADELPHIA.

By salaries paid secretaries and bookkeeper,	4,236 85
By travelling expenses paid secretaries,	7 00
By postage,	213 87
By freight,	10 62
By expenses, stationery, printing, binding, &c.,	346 13
	<hr/> 4,814 47
By Annual Report,	205 58
By Sunday-school Missionary,	403 05
By Teachers' Hall and Parlor,	1,365 92

NEW YORK.

By salary of secretary and other salaries,	2,999 99
By postage,	79 93
By freight,	2 25
By expense, rent, stationery, &c.,	551 95
	<hr/> 3,634 12
By Anniversary expenses,	284 64

Amount carried forward, \$67,280 72

Amount brought forward,		\$67,280 72
NEW ENGLAND.		
By salary of secretary,	2,250 00	
By travelling expenses,	356 02	
By postage,	129 83	
By freight,	8 85	
By expenses, rent, stationery,	321 49	
		<u>3,066 19</u>
		\$70,346 91
By balance paid of advances in former years,		<u>7,621 08</u>
		\$77,967 99
By amount appropriated, but not expended on Green and Bucknell Funds,	2,596 75	
By amount appropriated, but not yet expended,	*23,154 28	
		<u>25,751 03</u>
		<u>\$103,719 02</u>

* The "amount not expended" includes \$6608 59 worth of books in the hands of missionaries.

ruption, to dig his living out of the ground, comes face to face with realities that brush the cobwebs forever out of his brain. There is a magnificent untamed nature to be conquered. There are the hordes of negroes perishing, like the Jews of old, for lack of knowledge. There are the Indians going down to death physically and morally. There are other hordes of heathen coming in at the Pacific coast asking for civilization. With these cries of life and death all about him, hell below and heaven above, he wants to get hold, not of man's doctrine, but of Christ's hand, and the man who can give him that is the real helper."

Rev. RUEN THOMAS, D.D., in a letter recently written to the *London Christian World*, says:

"The American Sunday-School Union has its eye on new settlements all along the frontier line. * * * It is undoubtedly and *par excellence* the pioneer society of the Northwest and West. These new settlers on the frontier are of a better class than would be assumed. Many of them have been religiously nurtured in childhood." Speaking of the settlements: "The religious people themselves are of all ecclesiastical denominations. There will be two or three Methodists, two or three Baptists, two or three Presbyterians or Congregationalists, one Episcopalian, two Romanists, one Adventist, one Unitarian, one Swedenborgian, one Campbellite. The question arises, how shall these unite in any church confederacy, assuming them to be disposed to do it? If as is generally the case, there is more denominationalism in them than Christianity; if 'all seek their own, not the things which are Jesus Christ's,' there will be no possibility of a church organization; or, if one is formed, it will soon split up. The American Sunday-School Union goes in and seeks after the children, organizes a Sunday-school where the Bible, and the Bible only, is to be taught, and solves the problem. Working together in Sunday-school the people soon get to know one another, and presently they discover that it is possible that they can work together, sing together, pray together, read the Bible together, and be Christians together."

CONTRIBUTIONS.

The legal form of bequest is,

"I GIVE AND BEQUEATH TO THE AMERICAN SUNDAY-SCHOOL UNION, ESTABLISHED IN THE CITY OF PHILADELPHIA, ——— DOLLARS."

THIRTY DOLLARS constitute a Life Member.

Contributions to the Missionary work of the AMERICAN SUNDAY-SCHOOL UNION may be addressed to

HENRY PERKINS, Treasurer, 1122 Chestnut St., Philadelphia.

MISSIONARY CORRESPONDENCE.

Persons desiring information concerning the Missionary work should address

M. A. WURTS, Secretary of Missions, or
Rev. E. W. RICE, Assistant Secretary of Missions,

1122 CHESTNUT STREET, PHILADELPHIA

Communications relative to the work in New York may be addressed to

F. H. WISEWELL, Secretary for New York,

NO. 5 & 10 BLUE HOUSE, ANDER PLACE.

Letters relating to the work in New England may be addressed to

NELSON KINGSBURY, Secretary for New England,

HARTFORD, CONN.

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to the Christian World. 20 cents. Sold in 100 copies.

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1880. 10 cents.

WORK DONE.

In the past fifty-six years, 1824-1880, 68,431 schools
have been organized by the American Sunday-School
Union, with 441,085 teachers and 2,916,599 scholars.

In addition to the Sunday-schools actually organized
the records show that by visits and words of counsel and
encouragement, and gifts of books, papers, &c., assistance
has been extended in 105,515 cases, representing a membership
of 777,952 teachers, and of 5,767,672 scholars.
Amount expended in missionary operations (1824-1880)
\$2,519,588.89, of which about \$567,470 were for book
papers, &c., granted to needy Sunday-schools. Value
books, papers, &c., circulated by sale and grants 1824-
1880, over \$7,000,000.

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324.

1881.

THE
FIFTY-SEVENTH
ANNUAL REPORT

OF THE

American Sunday-School Union,

1881.

PUBLISHED FOR GRATUITOUS CIRCULATION.

PHILADELPHIA:

No. 1122 CHESTNUT STREET

The American Sunday-School Union

TESTIMONIES TO ITS WORK.

"I like this Society for the direct work in which it is engaged. It is eminently a home missionary society working in what I believe to be the most important direction, with the best agents, and with the most efficient instrument. And if I look at the small sum of money, comparatively, which it has cost this institution for the last fifty years, surely, I may say, 'Were there ever results gained by the payment of so small a premium?'"—*Rev. William M. T. D.D., New York City.*

"I regard the American Sunday-School Union as one of those gifts of Providence which mark ever the rise and advance of the Church of God. You have men, the organization, the experience of fifty years—a vast thing to possess in way of spiritual accomplishment for this nation."—*Rev. C. L. Goodell, D.D., St. .*

"I like the operations of this Sunday-School Society, because it takes their natural order, commencing at the very beginning of things. Give me children, and let me kneel with them, and let me teach them the principles of Saviour's love; let me teach them to stand up boldly for God and God's truth, we need not fear for the future of the church or of the world."—*Rev. Wm. A. McVickar, D.D., Philadelphia.*

"It is no easy thing to prepare books for Sunday schools; and the work has so wretchedly done by some publishers, as to inflict a class of books on our school of the most reprehensible character. * * * The American Sunday-School Union has set a praiseworthy example here; and Irish Amy, and scores of other books corresponding worth, attest how earnestly they have done this."—*Episcopal Record and Covenant.*

"If I could speak to every Church, Sunday-school, Christian and philanthropist in the land, I would plead with them to give the American Sunday-School Union a large place in their contributions; for I believe there is no work for Christianity yields a quicker, larger or richer return for the money expended, and no society should be more liberally supported."—*D. L. Moody.*

"As the founder and supporter of schools it has no peer. No other society diligently follows emigration as this; no other is so prompt to organize the same wherever emigration pitches its multitudinous camps, as this."—*Rev. Geo. C. D.D., Evanston, Ill.*

"I never beheld this society in its actual purpose and achievement, without feeling that I had it in my power to do far more for its upbuilding. It deserves loyalty."—*Rev. L. T. Chamberlain, Norwich, Conn.*

"The American Sunday-School Union has done an excellent thing in procuring the compilation of such a *Dictionary (of the Bible)*, under the accurate editing of a veteran, Dr. Philip Schaff."—*The Congregationalist, Boston.*

"The American Sunday-School Union has led a great army of neglected children into Sunday-schools, thousands of whom have found the Saviour, and thus laid the foundations of many churches. It is quietly and effectively prosecuting work still, for which there is increasing need."—*P. G. Gillett, LL.D.*

"I have had the pleasure of meeting many of its agents. I have travelled with them from meeting to meeting, and from State to State, and I know what man men they are. I believe they fear God. I think they are bent upon doing work, not in the mere energy of the flesh and with the mere wisdom of the world, which is foolishness with God, but in the power of the Holy Ghost, and in the agency of his truth."—*Rev. John Hall, D.D., New York City.*

(Continued on page 3, cover.)

THE
57th
ANNUAL REPORT

OF THE

American Sunday-School Union.

MAY, 1881.

PHILADELPHIA:
AMERICAN SUNDAY-SCHOOL UNION,
No. 1122 CHESTNUT STREET.

TESTIMONY TO THE SOCIETY'S WORK.

"Where is the pastor who has not felt the great accession of power which he derives from the American Sunday-School Union? Where is the church that does not bless God for it? Where is the Christian that does not thank God for an institution that has breathed the very philanthropy of the Lord of glory, especially in its beneficent influence upon the young?"

REV. RICHARD FULLER, D.D.

"For evidence of the honors God has heaped upon the American Sunday-School Union, I must refer you to its annual reports, and also to the unsolicited testimony of the good and pious from every part of our common country; while the record of the redeemed adorns the lofty elevation of this fair enterprise."

REV. H. V. D. JOHNS, D.D.

"The American Sunday-School Union for fifty-six years has carried the gospel to thousands who had no other instruction in the plan of salvation. Its missionary work has been managed through the South with singular discretion and ability, and its opportunity was never so great as now."

REV. E. P. HUMPHREY, D.D.

"This Pioneer Sunday-school Missionary Society is doing a great work in the destitute South, gathering all classes into Bible-schools, by elements so simple and means so small, it has reached such *vast results*, that it reminds us of the prophet's vision of a river stealing silently up from the narrow basement of the temple. Day after day this fertilizing stream deepens its channel, widens its surface, and swells its tide of good. May its benefits continue to flow as 'the river of God' over our whole land."

REV. D. H. BITTLE, D.D.

"I regard the American Sunday-School Union as the grandest missionary enterprise of the age, for it can go where the church cannot go."

REV. STUART ROBINSON, D.D.

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FIFTY-SEVENTH ANNUAL REPORT.

THE year 1880 witnessed the centenary celebration of the modern Sunday-school system, which traces the beginning of its wide popularity to the first school founded by Robert Raikes, Gloucester, England, in 1780. By invitation of the London Sunday-School Union, over five hundred foreign delegates, representing fourteen Christian nationalities, and friends of Sunday-schools from all parts of the world, were assembled in the Guild Hall, London, the Lord Mayor presiding, to do honor to so great an event, and to gather up the lessons of the century for future instruction and improvement. Our venerable worker, Rev. B. W. Chidlaw, who, in connection with the Rev. John Hall, D.D., attended as a delegate from the American Sunday School Union, presents a report of the august assembly and its doings, in his survey of work given upon another page.

CHRISTIAN EDUCATION THE SAFEGUARD OF THE NATION.

President Garfield, in his inaugural address, urged the necessity of "the saving influence of universal education as the one remedy to meet the danger of illiteracy" now threatening the nation, and uttered these impressive truths: "It is the high privilege and sacred duty of those now living to educate their successors and fit them by intelligence and virtue for the inheritance which awaits them. In this beneficent work sections and races should be forgotten, and partisanship should be unknown. Let our people find a new meaning to the divine oracle which declares that 'a little child shall lead them.'" Do not these words from the nation's Chief Magistrate fully describe the patriotic as well as beneficent work of the American Sunday-School Union? This Society, discarding all partisanship, aims to unite

all Christians, all sections and races, and by intelligence and virtue to fit those who will soon control the destinies of the republic for the duties which await them.

A representative Christian merchant of the Northwest, in characterizing the American Sunday-School Union as "the guardian of the nation's children," voices the sentiment of those who are familiar with the results of the Society's operations for the past half-century. When the American Sunday-School Union was organized in 1824, a juvenile religious literature had not been originated. President Humphrey, of Amherst College, says: "All the books for children then known to him were 'Watts' Songs;' 'Martyrdom of John Rogers;' 'Dialogue between Christ, a Youth, and the Devil;' 'Pilgrim's Progress;' 'The New England Primer,' and 'Robinson Crusoe.'" Dr. T. H. Gallaudet could recall scarcely fifteen such volumes, even including "Goody Two Shoes;" "Glass Slipper;" "Bluebeard;" "House that Jack Built," and "Who Killed Cock Robin?" (See Annual Report, 1850.)

The Society, therefore, was compelled not only to create a juvenile religious literature, but also to awaken a taste and a demand for it. It may not be generally known that the American Sunday-School Union was the pioneer in producing picture-papers and illustrated religious books for children; issuing and selling these works without profit. Some important publications were sold *below cost*, as were many of the issues of the British and Foreign Bible Society.

THE SUNDAY-SCHOOL LIBRARY.

The permanence of Sunday-schools in rural districts was found to depend so largely upon supplies of suitable reading as to require an outlay by the Society of many thousands of dollars beyond the amount paid and contributed for this purpose. The wisest Christian philanthropists urged that large supplies of religious literature be furnished to needy schools as a national duty, and as a work which this Society was called on to perform in the interest of general religious education. Within a few years after the American Sunday-School Union began its publication work,

the circulating Sunday-school library became common and popular, and through it multitudes have read of the way of life, who were not reached by other means of grace.

A fair indication of the sentiment prevailing among leading Christians is found in the following testimony of the Rev. James W. Alexander, D.D., given in his suggestive book on "The American Sunday-School:"

By the two great means of schools and books, one inclusive of the other, mankind are civilized; by the same, under the ministry of gospel truth in the church, they are Christianized. Books may be without schools, and in extreme cases, where oral teaching is made compulsory, schools may be without books; but each infers the other. . . . The Sunday-school, by its twofold machinery of oral lessons and books, goes so deeply to work, that for its triumphs it needs only the thorough carrying out of its principles. . . . Schools and books will strike us as joined together by a providential arrangement and a real principle, when we submit to examination this more general topic of the increase of knowledge by books.

LITERATURE OF THE UNION.

On the quality of the Society's literature, he further states:

When we have awakened an appetite for reading, we must provide books to satisfy it. Hence our familiarity with libraries as connected with schools; and hence the wisdom—I might say necessity—of a house of publication, in order to make the Sunday-school organization widely effective. . . . The libraries of religious books which are furnished for children and youth by the Sunday-school are worthy of special consideration. They disperse knowledge far and wide, even where the living messenger cannot go. They have been marked, not by negative qualities, or the absence of false doctrine, but by positive enunciation of positive evangelical doctrine, to an extent which many among us may not have known. It is no sickly or puny theology which is nurtured on such matter as the "Holy War," or the "Way of Life," or the "Great Question."

And more recently the Rev. Thomas Armitage, D.D., declares of the publication work of the American Sunday School Union:

I believe that since this Society was organized you have poured out upon the public mind a larger literature upon the subject of the early conversion of children than the world possessed in the eighteen hundred years before your organization. . . . I feel that

it is a proud thing to say of this Institution that it has awakened more earnestness, stirred more affection, spread more light, aroused more zeal for the conversion of children than the eighteen centuries before it exerted upon the Church of Jesus Christ.

Only a partial conception of the service this Society has rendered to the nation, in promoting Christian education, can be gained from the statement that it has distributed over \$7,250,000 worth of publications, and in 57 years has organized 70,000 Sunday-schools, induced 500,000 persons to teach 3,000,000 of otherwise neglected souls the word of God—that it has also rendered aid in response to 105,000 calls from schools representing a membership of 6,000,000, and has expended in missionary labor about \$2,600,000. All these tell but part of the story of its educational work and its results.

Yet the field has not grown less, but rather greater, owing to the unprecedented growth of the republic.

Notwithstanding the remarkable blessing of God, which has attended the labors of the Society, there are now three times as many children without religious care as, at the beginning of the century, there were children in the nation. Much of the common literature for the young has become sensational, without even the flavor of the gospel. Many works saturated with skepticism and impurity find their way even to unsuspecting homes and souls. There is a great opportunity and a loud call now for the agency of a conscientious and painstaking Society like the Union to turn the flood of evil literature which corrupts the young, and to supply in its place one that will promote healthful and stalwart character.

CHRISTIAN LITERATURE AS A MISSIONARY AGENCY.

In the work of supplying a proper Christian literature the entire population of the country may be conveniently divided into two classes:

FIRST. Those whose conscious wants, in a measure, harmonize with their spiritual needs.

These seek, and are usually willing to pay for, the religious works they need, and will obtain a proper supply through the ordinary channels of trade.

SECOND. Those whose desires and tastes do not harmonize with their greatest spiritual needs.

This class is not likely to be supplied by the ordinary law of trade, but must be reached by direct and persistent effort. They will not take pains to seek good books, nor will they pay liberally for a supply. In some cases it is only in that chance hour of sorrow, perplexity, and trouble, or when some shadow comes over the home or the soul, that a good book, if it is then at hand, will be taken up or read. If it is there, at such times, it may bring consolation and guidance, and lead the soul to the only source of all consolation and of salvation. Such a work at such a time may be a benediction to a home and to many souls, but it must be furnished in the first instance gratuitously, or at small cost, and probably through the children of the household.

LITERATURE NEEDED TO MAKE MISSION SCHOOLS PERMANENT.

Hence, a suitable Christian literature is needed to render Sunday-school mission work enduring. Wide observation and correspondence clearly demonstrate that those schools in new communities which are well supplied with a suitable library, literature, and Bible helps, have been, as a rule, effective and permanent organizations. Those that have not been so supplied have often proved ephemeral. Parents do not expect a secular school to be conducted without a full supply of proper text-books; these are the instruments, the tools, by which the work is accomplished. So, in the Sunday-school there must be proper text-books and helps in the study of the one great Book, which is the theme of Sunday-school instruction. A number of the more experienced and successful missionaries have recently given emphatic testimony respecting the importance and value of the publications of the Society in mission Sunday-school work. We have space for only a few characteristic extracts.

The Rev. W. P. Paxson, St. Louis :

They are certainly of great aid in securing the permanency of new schools, because a school to be a success must have a literature, and one in which all can agree. Then the effort to supply themselves with literature increases the importance of the school in their own minds. "The Way Made Plain" has been blessed

in my field to the conversion of souls more than any other book. Several very affecting and striking cases of the kind have occurred.

W. H. Beach, Southern Illinois :

First, as to the importance of your publications in my work, I have to say they are indispensable; so much so that I should not think it practicable to organize a school without them. Sunday-school literature is specially needed for country schools, because of the ignorance and defective qualifications of teachers, and their work must be prepared for them. My work is almost exclusively in the rural districts, where the population is scattered and of divided religious sentiment. I look on your *Union Quarterly* as the best and most attractive of all the quarterlies. Permit me in addition to say of the *Sunday-School World*, that it could hardly be better, and all I have said of the *Quarterly* applies as well to the *World*. The expositions of the lessons by Dr. Hall, by the editor, by Dr. Post, and Mrs. Knox, cannot be excelled. The *World* ought to go to every Sunday-school teacher in the world.

John Cassel, Kansas :

The first absolutely necessary property of the Sunday-school is Bibles; then helps to a knowledge of its contents; next bait for the gospel hook, *i. e.*, tickets, chromos, pictures, papers, etc. The school being an established fact, a circulating library will help it. . . . 1. The publications of the American Sunday-School Union are absolutely necessary to the continuous life of country Sunday-schools, unless you can find other literature equally acceptable to the people. 2. Books are the tools of the Sunday-school worker. The carpenter cannot build a house with a jack-knife. 3. I would like to put in the hand of every Sunday-school teacher "The Divine Origin of the Holy Scriptures," by Dr. Allibone. It ought to be sold for twenty-five cents. I have found "The Way Made Plain" good for the seeker for truth.

Rev. C. N. Pond, formerly engaged in editing Sunday-school publications, but now laboring in Ohio :

1. The publications have seemed to me of essential service in organizing schools. I feel safe in putting them into the hands of workers in such schools. By them I am enabled to put the school in a position to begin work at once, and a good start is very helpful. 2. My opinion is that a longer experience will prove the helps and books absolutely necessary to permanence in some schools. Where there are several different denomina-

tions in the school, and hence no one denominational board could be patronized, the Union publications are recognized as being on common ground and suitable for all.

Rev. C. Reimensnyder, Pennsylvania :

1. They are of the utmost importance. Every Sunday-school organized must have books and papers. Most denominations now publish them. But denominational publications cannot be introduced into Union schools. Persons from several different denominations are usually officers and teachers in these schools, and the attempt to introduce denominational publications would excite opposition and endanger, if not defeat, success. Hence, if it were not for the publications of the American Sunday-School Union, we would often fail in our efforts to organize schools. The publications are important also to the improvement of existing schools. 2. What is indispensable to the organization of a school is indispensable also to its permanency. A school with incompetent teachers, with neither lesson papers for the scholars nor helps for the teachers, in which there is little instruction and consequently little interest—such a school is not likely to continue long, much less to be permanent. 3. They are very helpful to schools connected with churches which have few, if any, publications of their own. The libraries of the American Sunday-School Union have been found very useful in their schools.

L. D. Deming, Northern New York :

The Union publications are in most cases indispensable in securing the permanence of new schools. In neighborhoods where efficient workers are living, Sunday-schools are already in most cases established ; but the destitute points, which are many, require all the helps that can be provided to develop workers and supply their lack of ability. "Those BOOKS were the salvation of the school," said one earnest worker last month.

L. Milton Marsh, superintendent of missions in Kansas and Colorado :

1. The character of the publications of the American Sunday-School Union has been so well understood as to make them acceptable when no others would be received. In very many instances during my connection with this Society, I have found them of great importance in starting new Sunday-schools, carrying a pure, undenominational Christianity into settlements divided into all the different denominational views of the day. 2. They are in many cases *indispensable*. I had a Sunday-school broken up by the introduction of denominational books. In some cases

other publications have been put aside and ours purchased. In one instance Union books were desired. Those bearing an imprint, "Sunday-School Union," were procured, but soon found to be sectarian, and caused trouble.

Martin B. Lewis, for twenty years a successful and highly-esteemed missionary in Minnesota :

1. They [the publications of the American Sunday-School Union] are of all importance. 2. Were it not for these, our schools would dwindle down to a very small number in each. I have often said the Publication Department is truly a missionary department by the use of the printed page. The two must go together. [Mr. Lewis also relates at some length the case of a Union school which raised money to send to him to secure a library. This money was given to another person, who procured books bearing the imprint, "Sunday-School Union," but not "American Sunday-School Union," and the continuance of the school was endangered by the denominational publications.]

F. G. Ensign, superintendent of missionary operations in the Northwest :

The Union has a work to do that is sacred and cannot be lightly thrown aside, in keeping up the standard of excellence and purity in its books and papers. As to literature, remove all conscientious and painstaking societies, and the flood-gates would be open wide.

Rev. Thomas Wright, of Michigan, sent a communication to different parties connected with the Sunday-schools where publications of the American Sunday-School Union have been used, and gives the replies received :

No. 1. The two libraries we have had (Grand Cheap Libraries 1 and 2) seemed to draw more to the Sunday-school. As for the lesson-helps, I do not see how a Sunday-school can be efficiently conducted without them. The *Sunday-School World* is a very great help. No. 2. I am well convinced that the publications of the American Sunday-School Union are the best adapted to the wants of the Sabbath-school—the Lesson Papers, particularly the Quarterly. I have tried others, but found none so available. Without the papers and books we could not maintain our school. I feel assured that some are seeking Christ, and are striving to enter into the straight and narrow way. No. 3. Thinks the time has come when Sunday-schools will welcome more of solid reading, in the forms of biography and history. No. 4. Thinks in

regard to Sunday-school books generally, there is now a surplus of biography, but that more historical works are called for. No. 5. Suggests books of travel, interwoven with moral instruction; also more in natural history, with the same purpose; and more temperance publications, and a book for *boys* on the use of *tobacco*. No. 6. Would like to see more of the explorations of modern missionaries put into the Sunday-school literature. No. 7. Says the publications of the American Sunday-School Union are just what we need, and supply all our wants. No. 8. The book of all others which we think will prove the most helpful is Schaff's Bible Dictionary. No. 9. The people in this vicinity seem to like the publications of the Society well. I think the explanations in the lesson-helps are splendid. No. 10. We have used the American Sunday-School Union's books altogether for our library. I know of two persons specially benefited: one an old gentleman of seventy years, seeking the Saviour, was comforted and encouraged while listening to the reading of "Isa Greame's World," and received more light than by any other means that I am aware of. The Lesson Leaves of the Society give the best satisfaction of any of our helps, and when we fail to find what we want in them, we just turn to the *Hand-Book*, and there we have it. For my part, I should feel very much at a loss in trying to conduct a Sunday-school without them.

I consider it a question perfectly settled that the publications of the Society are indispensable to its missionaries in carrying on and maintaining their work.

From this testimony of experienced workers it is evident that the importance of widely and freely distributing Christian literature as an auxiliary to missionary work is worthy of special recognition by the church and by Christian philanthropists.

PUBLICATION WORK DURING THE YEAR.

During the past year, the continued efforts of the Society to produce a literature suitable to aid in missionary and church work have been recognized with grateful appreciation. The resignation of Dr. Allibone, Editor of the Society's books, which was noticed in the last Annual Report, was afterwards accepted, and the Rev. Edwin W. Rice was elected Editor of all the Society's publications. By this action the preparation of the Society's books and periodicals was again placed under one editorial management, as in the earlier history of the Union. Rev. Moseley H. Williams continues his services as Assistant Editor.

Dr. Schaff's *Dictionary of the Bible*, announced as in press in the last Report, was duly issued and has met with merited success. A number of intelligent and generous Christians, after careful examination of the work, esteemed its value so highly that they cheerfully gave the money to purchase and distribute copies of this Dictionary to students in upwards of eighteen leading theological seminaries in the country, representing six or seven different denominations. The usefulness of the work as a help to beginners in Sunday-school teaching was made so apparent to the Committee on Missions, that it recently directed its missionaries to furnish a copy to every school organized by them during the current year. Calls for it have come from nearly every country in Europe, and from Asia, one request being from a converted brahmin in India. Although an unusually large edition of the work was printed, it is already exhausted and a new edition is now in press. A treatise on *The Four Gospels, their Age and Authorship*, has also been issued during the year as a help in Sunday-school teaching; it is a quiver well filled with arrows which may be used in defence of the divine authorship of the gospel history. *A Woman's Talks about India* is an attractive volume conveying instruction in regard to that country and its missions, and may be commended to those who wish to avoid introducing into the Sunday-school library so many of the works of fiction which are now pressed upon their attention. Among other publications of the Society issued during the year are *The Old Stanfield House*, by L. E. Guernsey; *Marion*, by Mrs. Winslow; a new *Pocket Atlas of the Lands of the Bible*, showing recent discoveries and explorations; *The Scholar's Hand-Book*, and *The Sunday Hours Library*, a choice selection of seventy-five volumes suitable for intermediate scholars. The Society also has in preparation a series of *Sunday-School Primers*, intended to aid teachers and others of limited experience who may be called on to conduct Sunday-schools, especially in the newly-settled communities of our land.

PERIODICALS AND LESSON HELPS.

With January, 1881, was begun the publication of a new paper for the very youngest scholars, called **THE PICTURE WORLD**, for

Little People. It is published in two numbers monthly, and each number can be cut into two parts if desired. The words are printed in large type and divided into syllables, thus encouraging the little folks to read for themselves, as soon as they have mastered the alphabet. The pictures are numerous, and carefully chosen to impart information as well as to furnish entertainment. Each part contains the International Lesson told in simple language, with the Golden Text and questions for little learners.

As the youngest classes were thus supplied with a paper especially adapted to them in the **PICTURE WORLD**, the **Child's World** was given the new name of **THE YOUTH'S WORLD**, and the contents of the paper were adapted to the intermediate classes. Rev. Dr. Newton and other favorite writers for young people have contributed regularly.

The two papers are designed to go together into schools and families, thus meeting the tastes of those of various ages.

THE AMERICAN SUNDAY-SCHOOL UNION QUARTERLY, which was begun in January, 1880, has met with a most encouraging success, and larger numbers have been required of each successive issue. Three editions were printed to meet the demand for the first number of 1881.

The change of the **SUNDAY-SCHOOL WORLD** to a magazine form, which was announced in the last Annual Report, has called out many commendations. The lesson-helps, by Rev. Dr. John Hall, Prof. Geo. E. Post, M.D., of Beirut, Syria, Mrs. Alice W. Knox, and Rev. Edwin W. Rice, have been greatly appreciated by the faithful Bible student. A minister writes: "Of all the lesson expositions that come to me none begins to equal, for clearness, and soundness, and suggestiveness, and all the elements that give thorough satisfaction in the revelation of the meaning and spirit of the Scripture passages, those of Dr. Hall in the **SUNDAY-SCHOOL WORLD**."

The *Advance* and *Intermediate Lesson Papers* have been combined in the **SCHOLAR'S LESSON PAPER**. **THE PRIMARY PAPER** for the younger classes is continued in the same form which has made it so widely acceptable heretofore.

As aids in the important and too much neglected work of reviewing, the Society offers three papers, viz.: The SUPERINTENDENT'S REVIEW PAPER, the TEACHER'S AND SCHOLAR'S REVIEW PAPER, and the large REVIEW CHART, to be hung upon the wall.

It will be seen from the foregoing statement that the periodicals of the Society are sufficiently diversified to meet the wants of many grades, while the appreciation in which they are held by practical workers is shown by the testimonies from missionaries given in previous pages.

AN ADVANCE DEMANDED.

Although the Society has done much to promote Christian education through its literature during the past, had the means at its command been more ample, it could have responded to many calls it was compelled to deny. Nor will any one, who properly considers the subject, say that its means for issuing and distributing such works should not be increased fourfold. According to the report of the Commissioner of Education, the people expend in this nation upwards of \$86,000,000 annually in sustaining the public school system, which is intended to overcome the ignorance that is felt to be dangerous to the liberty of the country. In addition to this, the known voluntary gifts of individuals to endow and sustain colleges and higher schools of education have lately reached the sum of \$3,000,000 annually. Will any say these sums for secular education are too great? But *Christian* education is of vastly greater importance than intellectual culture. For a man of intelligence, with bad principles, can be far more harmful in a community than the ignorant man with those evil principles.

USE OF THE PRESS.

Satan has his schools everywhere; nor does he neglect the important agency of the press. Few realize the enormous proportions to which the work of supplying America with worthless and worse than worthless books has grown. Mr. Anthony Comstock asserts: "Bad books are working more harm than intemperance—tenfold more." It is said that more worthless

books are sold than of all other books combined. Not long since a single New York house is reported to have sent to one retail book store in one day three and one-half tons of this pernicious literature. That vast class in every community whose tastes are at war with their spiritual needs are ready to be furnished, or furnish themselves even, with this class of literature.

Not only must this poison be counteracted, but the taste for it must be corrected by the industrious presentation and introduction of books of a healthful character. The great class, composed of those who neglect church services, or who are not within reach of them, must be reached by other agencies. They will not *come* to hear the gospel: the news of salvation must be borne to their homes. This work can be done most effectively and cheaply through the press, and this Society has special facilities for accomplishing the work. It is a field for missionary labor which may well command the wisest foresight and the most generous support of the Christian Church and of all Christian philanthropists. The managers of the American Sunday-School Union, therefore, again call the attention of the friends of the Society to the value and necessity of using the press as a missionary agency in presenting gospel truth to the indifferent and to the thoughtless—an agency second only to the living messenger; and they are encouraged to believe that patriots and philanthropists will appreciate this branch of the Society's work, and will cheerfully aid in providing adequate means to fulfill this important part of its mission.

THE SOUTH.

REV. JOHN McCULLAGH, *Superintendent.*

The increase of population in the Southern States during the last ten years has been wonderful. In 1870 the States comprising the Southern District contained 10,258,055 inhabitants; in 1880 they number 13,177,798.

In the past decade the Southern States have added 4,179,051 to their population; this rate of increase has been more than thirty-four per cent., which is far greater than in any other portion of the Union.

The population of the United States is now 50,000,000. The Superintendent of the Census estimates that in 1890 it will be 64,500,000. A large proportion of this increase will doubtless be in the South. Such is the responsibility which God in his providence has placed in the hands of the Christians of America. What shall be the future of these rapidly-increasing millions? In a large measure it rests with us. They are under our charge and keeping. We cannot evade this solemn problem. It is daily becoming more and more pressing. If we are faithless to them, we are neglecting the Lord's poor.

It is a well-known historical fact that a country retains the impress of its first settlers for generations. Compare the influence of the morality of the pilgrim fathers in New England, the integrity of the Quakers in Pennsylvania, the sturdy industry and courage of the Hollanders in New York, the Christian faith and piety of the Huguenots in Carolina, with the cruelty and ferocity of the Spaniards in Cuba, and the frivolity and Sabbath desecration of the French Romanists in New Orleans.

If the first settlers are godless and wicked, their evil doings become fortified in the strongholds of the land and in the habits and customs of the people. To drive them out will cost immense expense and labor. The South is in a critical formative condition; the next few years will mature the character which will adhere to her for many long years to come. If she become dissolute and wicked, who can estimate the ruin which she may bring on herself and others?

The Romanists seem determined to possess the sunny South. It is said that they expended \$400,000 last year to proselyte the freedmen, which is thought to be more than was contributed by all Protestant denominations for that purpose. The old man of the Tiber is making unceasing efforts to ensnare this unwary people in his net of superstition. They may become easy victims of this wily strategist, who carries an imposing ritual in one hand and in the other a chain to shackle social, political, and religious liberty. Friends of Protestant Christianity must be up and doing if they would save our Southern land from the sad bondage of Romanism.

"If American liberty is ever destroyed, it will perish by the hands of Popish priests."—*La Fayette*.

The destitution existing in large portions of the field is lamentable. The Society, with its handful of faithful laborers, has been struggling bravely against overwhelming odds. But they are utterly unable to supply the demand. We are only able to equip ten missionaries for the needs of 13,000,000 of people, or one man for 1,300,000.

Millions of destitute and ignorant children are growing up uncared for. Thirty new missionaries are needed in this district. Abundance of destitute and unoccupied territory is in need of laborers. The demand is increasing; the supply is inadequate. Shall we not have reinforcements for this glorious work of forming national character? One man *now* is of more importance than twenty men will be in thirty years to come. Sunday-school missionaries are needed to lay the foundations of Christ's kingdom in the rapidly-growing South.

I have recently visited a number of our missionaries on their respective fields of labor, and if space permitted would like to tell of the trials and triumphs of these devoted and faithful workers. Numerous facts might be given showing the grand results of our work in this great harvest field. The following speak for themselves:

KENTUCKY.

Rev. J. H. Hopper says of his work:

From a destitute settlement, where the people were living without church or Sabbath-school privileges, a friend came to me saying, that if the American Sunday-School Union was what we claimed it to be, then these people were included in their great plan of benevolence. He reported from 70 to 100 children who had never been in a Sabbath-school, and that very few of the parents made any pretension to religion. He said his heart was moved to do something for the Master, and that if we would give him books, papers, &c., he would go from his home several miles distant and superintend the school. The day was appointed, and the school set to work with fine prospects. This brother gives a cheering report of his labor, and states that many of the older people, who before manifested but little religious interest for themselves or their children, are very much aroused, and appear very anxious to learn to read and understand God's word.

This school is about the only religious means these people enjoy. Each Sabbath there are from 125 to 200 persons present, all anxious learners and interested hearers.

THE SAW-MILL SCHOOL.—In ——— county there is a section of country lying in the forks of ——— River; the people are generally poor, but kind and hospitable, though sadly deficient in their religious advantages, having neither church nor Sabbath-school. Of course our great effort was to start a Sunday-school. In the providence of God a good man had settled in that county and commenced the lumber business. I made this brother a visit, talked the matter over, and finally resolved that we would start a Sunday-school. The trouble was to get a house. At last we hit upon the idea of occupying the upper part of the saw-mill. The school was organized, and on Saturday afternoon the plank and sawdust were all cleared away, rough seats were fixed up, and during the summer the school was carried on in the mill. Some months ago our good superintendent got the privilege of holding the school in an old warehouse standing on the banks of the river, which was quite a grand place, as we thought, for our school.

A short time since a meeting of considerable interest was held in that neighborhood, and several members of this school, we trust, were hopefully converted, and united with the people of God. Before long they hope to have a suitable building for church and school. One of the Lord's chosen Marys and her infant class, by a liberal contribution to the American Sunday-School Union, aided materially in planting this school.

I might add that the work of the entire year has been quite satisfactory, and our schools have done remarkably well. At no time has the interest been more fully sustained and more permanent good accomplished than during the centenary year.

Adam Reeder, the Mountain Missionary, reports as follows:

I have been engaged in several protracted meetings during the year, in which much good has been accomplished; 262 have been added to the church from the Sunday-schools within my knowledge. The Sunday-schools in this section help considerably towards getting up a congregation for the pastor.

I visited Bell county, and found that there was not a church building in the county. I went to work and got up a general good feeling, organized four new schools, and started a subscription to build a church. I have also got up subscriptions to build two other churches, one within three miles of my home, where they

have been preaching for the last forty years in a small log-cabin or school house.

In going to a *hard* place, I usually get one or more preachers to accompany me, and generally excite a good state of feeling. I believe that it is generally admitted that the American Sunday-School Union and its missionaries are accomplishing more good for the cause of Christ than all other instrumentalities.

TENNESSEE.

Rev. Isaac Emory reports :

The centenary year of Sunday-schools has been one of prosperity and advance in my field of labor.

From a recent visit of inspection through several counties, I find there is decided progress. More schools are being kept open through the entire year, and better helps supplied to teachers and scholars. The great need is the more thorough study of the Word, and prayerful teachers consecrated to the work of leading their classes to the foot of the cross.

During the fourteen years of service, I have given aid to 1300 Sunday-schools, in which are over 100,000 teachers and scholars who "drink of the water of life." Many of these scholars have become workers in the vineyard of the Lord, and some have gone forth to heathen lands, "to tell the old, old story of Jesus and his love."

Two schools were started last summer, and aided with the memorial offering of a Christian mother, whose loved daughters had been teachers in Dr. John Hall's Sabbath-school, but have finished their work and entered into their rest. These schools are known as the "Fanny Baker" and "Mary Baker Memorial Sunday-schools." They were organized and held under the trees for some months, as the people were destitute of a school-house or church; but steps have been taken to build, and soon will be comfortably provided for. Already efforts are being made to organize a church at each place. The names of these dear teachers will be held in grateful remembrance by these mountain people.

There was not a Sunday-school in this county until I visited it. The house of the Lord is being established in the top of the mountains, and the people are flowing into it. Let all the people praise his holy name.

VIRGINIA.

Rev. William G. Olinger reports :

In response to a call from the American Sunday-School Union, I came from the West to enter the Sunday-school work under its

banner, in my native State. I entered upon my work September 1st, under very discouraging circumstances. I was not cordially received. I had something of the feeling of the Master when he said, "I came to my own, and my own received me not." Gradually suspicion has given way to confidence, and a prejudice for the old ways to better and more effectual ways of teaching the Word.

My first school organized was at B——. They had tried to maintain a school there, but with little success. There was no one to take the superintendency, and hence it was without superintendent and prayer. According to appointment, I met them. There were only a few present. I presented the "new plan" of teaching the International Lessons. At the close, I asked, "Will you organize under this system?" Some were in favor. "Whom will you have for superintendent?" Some one suggested Mr. C——. Mr. C—— said, "If you are all in favor of the Lesson system and will adopt it, I will try it and do the best I can." The vote was taken and carried without a dissenting voice. The other officers were elected, and they commenced the work in *real earnest*; and from that time the school has been steadily growing in interest. Two weeks ago I received a card from the superintendent, saying, "Come over and see us, and bring more Quarterlies. Our school is increasing." It is needless to say I went. The house was filled. They were alive. The superintendent had drawn on the blackboard, on a large scale, the plan of the Temple as found in the Quarterly. It was easy to see that they had been studying. It was one of the most enjoyable days of my life.

At another point the people tried to sustain a denominational school. The pastor and most of the people alike were opposed to the Lesson system. The school was poorly managed and thinly attended. It died an unhappy death. I was sent for to come and organize a Union school on the Lesson plan. I went. The weather was cold and stormy; but a Sunday-school was born that cold day. It didn't take cold. It is doing well, and growing. The attendance is large and enthusiastic.

Of the seven schools organized since my coming, all are doing well except one. It went into winter quarters. It has been the custom to close all country schools in the fall. More schools have been kept open in this county during this winter than ever before; and some of the influences brought to bear to bring it about can be charged to the Sunday-school missionary.

As my work becomes known, and the people get acquainted with the Union plan, the more it is liked. Demands are coming from far and near for my services. I am now being received

gladly into the hearts and homes of the people. There is need for more workmen. In some of the waste places, the "people sit in darkness and the shadow of death." Many of them are very destitute and unable to help themselves. It is to such the gifts of some of God's noble men and women come timely and much appreciated. If many of those who contribute of their means to help these needy ones could see what I often see—the tear of gratitude—they could more fully realize the force of that divine saying, "It is more blessed to give than to receive."

NORTH CAROLINA.

Rev. G. S. Jones writes as follows :

It has been my privilege to aid in conducting some very interesting revival meetings, resulting in the conversion of over two hundred precious souls. One of my Union schools has grown into a church, with regular pastoral services and a new house to live in.

A very hopeful field has been opened to our missionary labors, this year, in the county of Pamlico. Twelve new schools have been established in that destitute region—all on the Union plan of operation.

A friend in Bogue Swamp township, to whose hearty co-operation I am much indebted for the success of my efforts in that section, sums up the good effects of our work there in these words : "We begin to see daylight through the woods."

A female superintendent in Jones county gives me the following cheering report : "Since you were here in April, and gave us a start, our Union Sunday-school has kept right on growing. My house is full ; some of the children walk four miles ; thirteen boys and girls can now read the Testament." This widow lady has the care of four children at home ; runs a small farm, on which she does most of the work herself, and conducts the Sunday-school in a vacant house on her own premises.

A colored superintendent in Davidson county, in his letter of thanks for aiding him in raising the Union Sunday-school banner among the freedmen in his neighborhood, puts it thus, with all his might : "We feels ten towsan times much 'blige fur de help you 'sisted us wid in our school. We feels much set up in our feelins an' hopes—de school has got up to a hunderd an' thirty." This school was started with about sixty pupils.

A PLEASANT SURPRISE.—One more spot in the wilderness where we made our pioneer clearing a few years ago now reveals the appointments, both internal and external, of a regular church camp-ground.

In the vicinity of Basin Spring, while en route to meet an

engagement to address one of my old Union schools, I fell in company with a stranger going in the same direction. Without expressing the thought, it was evident from the tone of conversation we unfortunately mistook each other for Kentucky horse-traders. As we reached the path leading across the ridge to the meeting-house, the stranger halted, saying, "Well, sir, we must part here, unless you will go with me over to the church; they expect to have an address from Mr. Jones, a missionary of the Sunday-School Union, and there will be preaching at eleven o'clock by the man who has been elected to serve as pastor of the church this year." Without disclosing my very close kinship to the man Jones, I agreed to turn in and go with the stranger; and you may imagine how the two supposed horse-traders felt, on reaching the ground and finding out in the course of a friendly introduction that the one planted the seed, the other is cultivating it; and both met thus to rejoice together.

SOUTH CAROLINA.

Rev. D. C. Freeman reports:

I find the Sunday-school missionary work the most efficient means to reach the mass of the people. By visiting the family circle, I become acquainted with their needs, and also learn the means necessary to get them enlisted in the Sunday-school work; and though in many places it is in its infancy, yet we have generally been successful in enlisting the people in the Sunday-school cause, and there is manifested an increasing interest in the work. My work the past year has been principally among a people where this important cause has received but very little attention, and the people have had very little encouragement. I often hear them say, "*You are the first missionary that ever visited our settlement.*" It is common here for the schools to close in early autumn, often for want of comfortable houses of worship. My attention has been given to the most needy places. Often the church has gone down, or become very weak, and in several of the places the organization of the school has been followed by revivals in the church and several conversions; and by far the greatest number of converts are Sunday-school scholars. Some of my schools, organized last winter in very destitute settlements, have been followed by the establishment of new churches in neighborhoods noted for wickedness. I organized a school last November in a settlement *noted for drinking, swearing, and Sabbath-breaking*. I and a brother held a few days' meeting with the little church which was necessary to organize and start the school; the result was a revival in the church, several were reclaimed, ten professed religion and joined the church, while

some of the worst men in the community have reformed, and there is a general reformation in the settlement. The people in many places are poor and illiterate, and in other places indifferent to the work, but the prospect for the success of the children's cause is brightening.

Rev. T. H. Legare writes :

When we consider how many children there are in every community or neighborhood of our country who must either be educated in Sunday-schools or not at all (for *in many cases the parents are either ignorant themselves, or careless, or both*), it does seem impossible to overrate the importance of the work performed by the American Sunday-School Union, as an auxiliary in evangelizing the world. It sends forth its missionaries to the ignorant of all classes and conditions among the people, with this one injunction : "Gather into schools, for religious instruction of a strictly evangelical character, and without further discrimination, prosecute the good work in the loving spirit of our common Head and Master." It is in this way, acting upon a strictly union principle, that they have been so successful in avoiding all suspicion of *proselytism*, the existence of which would destroy the end desired.

Now, what the American Sunday-School Union proposes to do for all the destitute, indiscriminately, and to what extent it has proved its fitness for its work, let the marvellous record of its results prove. We propose to show more particularly that it is especially adapted to meet the wants of the colored people, and we observe : 1st, It most successfully overcomes their strong prejudices. If we consulted past experience [Mr. Legare is a native and life-long resident of South Carolina] we should be compelled to admit that what access we may have found to them for their religious instruction was mainly due to our connection in the Union with their Northern friends, whose association served to shield us from suspicion of evil intent. They have been led to believe that they must place no confidence in any promises of aid or any assurances of friendship on the part of the whites, of the South especially, and only on such of the North as have made themselves conspicuous by their past charities or in some other way. Thousands of them live under delusion, and regard it almost a Christian duty to act upon it, as they show by their almost universal practice in absenting themselves from seats provided for them from infancy in our houses of worship, and in great crowds flock together to places of worship where they hear much that, in their present state, will do them but little good, if not much harm. It is true, some noble-minded

persons constitute the exception to this common feeling among them. Our people have no objection to their separate organization, but only lament and deprecate the spirit manifested in its prosecution. But for the fact that the missionary is known to represent an institution of so long standing and good repute for its charity to the poor, and as originating at the North—where they are taught to look alone for friends—he would be unacceptable, and he will be suspected of some evil design, especially if he be a Southern man.

Another point of adaptation consists in its economy. It is hardly necessary to say anything upon this point, when we consider that all that is claimed for the change in their condition still leaves them but the homeless and uneducated wards of the nation, who actually live *from hand to mouth*, and have nothing to spare, in general, outside of the means necessary to procure the plainest living, and cannot be expected to furnish the necessary means of religious instruction. With reference then to their extreme poverty, we know of no organization that is prepared to do so much for them, and, indeed, has already accomplished so good and great a work among them with the least possible expense.

3d. Another point of adaptation is the simplicity of its organizations. They enable a large class of adults, even old persons, who are now members of Sunday-school classes actually learning to read their Bibles on the Sabbath day, to do this at a time when they alone enjoy the leisure. These persons have always objected to enter secular schools, saying, "We are too old for that now; but we can work and send the children to you." But when they attended this Sunday-school and saw how simple the instruction of the little children was made, they were induced to make the experiment for themselves, and found to their joy and delight that they were successful beyond all expectation of themselves, or even of the teachers, in the cases of persons in their time of life. Thousands of such cases may be found, and the practice is getting quite common in our schools to have such classes for the fathers and mothers.

We conclude by noticing, further, that the books and periodicals published by the American Sunday-School Union surpass, in simplicity and adaptation, all that we have met with from any other organization, *and consequently suit the capacity of the colored people, as well as their pockets.*

GEORGIA.

From Thomas W. Dimmock:

In the early part of the year, death entered our home and took from us one of our number, a beloved father, who was formerly

a missionary of the American Sunday-School Union. He rendered me great assistance in my Sunday-school labors.

I have great cause for thankfulness and encouragement in the manifest blessing of Almighty God upon my labors. In it is seen the best proof of the grand and glorious work done by the American Sunday-School Union.

This field, outside the towns and thickly-settled communities, which, comparatively, are very few, is very destitute indeed. Some places are perfect moral wastes; there are few, very few, communities that enjoy regular means of grace on the Lord's day. There are no ministers who hold services in the same community every Sabbath, many of these travelling preachers having from six to ten preaching places, which they can scarcely reach oftener than once in six or eight weeks. This section is very thinly settled, and certainly in some respects the most limited in its religious privileges. Just like neglected fields, which only yield a denser growth of weeds and briars from year to year, so it is in these fields of moral waste; the weeds of sin and the briars of skepticism shutting God's truth from the minds of the children and youth, so that God's word is not regarded, and the Sabbath is desecrated. Such is the condition of many communities in this section, and in not a few of such I have organized Bible-schools, where, in some cases, the Sunday-school missionary is the first to raise the standard of the cross. In many neighborhoods the Sunday-school is the only religious service that can be sustained regularly on the Lord's day. How very important, then, is the organization of Bible-schools in these numerous and thinly-settled communities, where there is such a lack of spiritual knowledge among the people, principally owing to their abject poverty. I meet many children, yes, and older people too, who do not know what a Sunday-school is. Often the people feel the need of a Sunday-school, but owing principally to a lack of knowledge, a want of means, and of confidence in themselves, they are quite unable to accomplish anything, and unless some one comes to their help, nothing will or can be done.

It is especially gratifying for me to say that I have never enjoyed a more hearty co-operation on the part of ministers and members of the different churches. One minister said to me, "We thank the Union for bringing about, in our community, that brotherly love, peace, unanimity of Christian feeling and effort which all other means have failed to do. We are now united in effort for the Master's cause, and are dwelling together in brotherly love."

Another said, "It is a fact that cannot be denied, that hundreds of the poor people in this section would be without the

Bible, and many communities destitute of these Bible-schools you have been planting all over this section, but for the Union. Thanks be unto God for sending a living missionary among us."

Another said, "It is astonishing what power the Union work has among all classes; it can enter places where all else has utterly failed."

Another reason for encouragement is that many have been brought, through the instrumentality of these Bible-schools, to see themselves as sinners in the sight of God, and are saying, "What must I do to be saved?" There have been many hopeful conversions among the unconverted teachers as well as scholars. Revivals of religion have been multiplied on every hand, and urgent appeals for special meetings in new localities come from all sides. The revival influence has been general all over my field during the year, and some localities have been entirely transformed. One superintendent says, "A few months ago a gracious revival was enjoyed by our school and church, resulting in the hopeful conversion of all the teachers and most of the scholars. We thank God for what he has done for our school."

Another reason is, from several places the report is, "This place is not the same since our school has been organized." One superintendent said, "I was obliged to start a school for the protection of my own family; we were too far from town to send my children there; the men and boys all around us spent the Sabbath in hunting, fishing, or worse, in drinking and gambling. I was afraid my sons would be ruined by them, so I started a school in my own house, and soon a great change was to be seen in the character of the boys and young men. My house is now filled every Sabbath, my neighbors are interested in the school, good is being done, we are going to build a school-house in the spring and have preaching."

Another reason is the improvement in singing, and the great interest taken in it by the children and youth. Now the Sunday-school, by its mighty power, has silenced the foolish, trifling, wicked songs formerly sung on the Sabbath and other days, one can now hear them singing the sweet Sunday-school songs, the burden of them being "Jesus and his love." Indeed, I think one of the very best results that this Sunday-school work has accomplished for the children and youth of this section is in this, that it has put a *new song* into their mouths, and thus won many a glad and loving heart for Jesus.

It is true there has been much accomplished; still, a great work is before us. There are yet many children outside the elevating influence of the Sunday-school; there are still many destitute communities to be supplied with the Bible and Bible-schools,

the ordinances of God's house, and only as they are assisted will they ever be able to obtain the bread of life.

FLORIDA AND GEORGIA.

Rev. John B. Forster reports :

I arrived on my field and commenced work the 1st of November. I have travelled and opened work in Decatur, Thomas, Brooks, and Colquitt counties. It is utterly impossible to tell of the necessity for missionary labor in all this section. The people are poor, and settlements far apart. It is no uncommon thing for me to ride ten miles without passing a house. The churches are scattered; there are very many places where the children have but few opportunities of day-schools, and have never had the advantage of a Sunday-school. In some of these places it is almost discouraging to think of organizing a school—where parents are very little better Bible-scholars than the children. There is an effort made by the churches to carry the gospel to these destitute points, but it is obliged to be missionary work almost entirely.

I organized a Sunday-school only twelve miles from Thomasville with fifty scholars, where there had never been one. It is in a flourishing condition, and promises speedy self-support. I organized one only four miles from Thomasville in which there are three denominations represented. I have organized schools in Baptist and Methodist churches, and in small log school-houses, and as soon as the weather is a little more favorable shall organize one under a bush arbor, where the people are as yet unable to build even a school-house. The first of this month I received the following call from a superintendent in Jackson county, Fla. : "Come over here. There is a vast field for missionary labor." I shall try to answer the call as soon as I can.

Notwithstanding the poverty of the people, as a class they are intelligent, and soon learn to love the Sabbath-school. The school organized the 4th of July by missionary A. E. Dimmock is a striking illustration. It was organized in a "hard-shell" settlement, only four voting for the school. I visited it a few Sundays ago, and found forty-six names on the record book.

This school, organized in the superintendent's house, now has a neat frame building. I have been cordially received and encouraged by the ministers of all denominations. One said to me, "Thank God for a man to devote his whole time to the work." Another said, "I am now preaching to two families who would never attend preaching until the Sunday-school you organized for my church drew them out."

In Colquitt county there is not a single self-supporting church.

I meet everywhere those who have never been in a Sunday-school, and have no idea what a Sabbath-school is.

ALABAMA.

Rev. John Jay Strong reports :

My work is mostly in the hill country of the State, which embraces at least one-half of its extent, and about one-third of its population. These portions are so rugged and unproductive that less than one-third of their area is occupied. The land that is occupied is worth from fifty cents to five dollars per acre. Of course the people are poor, the country is thinly settled, school and church advantages are meagre, and consequently education and Christian culture are deficient ; all combining to make the missionary's work quite rudimentary.

Probably not more than half of the neighborhoods in these sections have any Sabbath-schools, and these schools continue, on an average, perhaps about four months in the year. This region is principally inhabited by white people. There are a few colored people, who generally endeavor to maintain Sunday-schools, but wanting in intelligence, experience, and proper facilities, such schools are comparatively inefficient and productive of little good. This brief statement will explain what follows.

Where I labored last summer and fall I found a region of about two hundred square miles in extent in which there were only one white and three colored Sunday-schools. In this section I organized, during the month of June and the first Sabbath in July, five schools, all of which continued, I think, until cold weather. At all these five places it was thought impossible to organize and maintain a Sunday-school, for the reason that they had so often tried it and failed.

More than one-half of the forty-three schools I have organized this year were in neighborhoods where the people were thus disheartened, and they have done remarkably well. One man said to me, "I am glad to see you. You are the first Sabbath-school missionary or evangelist of any kind that has come into this region since the war. We hear of them in other places, but they don't come here." Another said the same thing. At another place one said, "No one has been here to assist us since the war, until last summer a man gave us two or three lectures on Sabbath-schools."

In a stretch of country embracing an extent of seven hundred or eight hundred square miles in which I labored, I don't think, in all, there were more than twenty-five schools, or an average of one to thirty-five square miles. I organized nineteen schools in it, and there were needed about as many more.

Although this country has been settled more than forty years, one must begin at the beginning, the same as if the country were entirely new; yet unlike the newly-settled portions of the United States, there are no new churches to grow out of Sunday-school work. There are enough, such as they are, to accommodate the population. Log houses and frame shells, called churches, frequently without windows or doors, many of them toppling into decay and ruin, with an occasional comfortably ceiled house with windows, are seen in the woods and on the roadsides near some convenient spring; every neighborhood boasting of some sort of cabin or house known by such familiar or Bible name as Ebenezer, New Salem, Friendship, Concord, Providence, Rehoboth, Shiloh, or Pisgah.

Your missionary's work is rather to "strengthen the things that remain," than to build up new churches. It is evident from the above that there is need of at least a half dozen more earnest missionaries in this State for the next ten years, in order to put the Sunday-school work upon a firm basis, and into self-sustaining and efficient working condition.

The present outlook may seem somewhat dark, but it has been much darker, and I can see great room for encouragement. Seven years ago there was probably not more than two-thirds as much Sabbath-school work done as at present, and the interest in this branch of religious instruction has increased a hundred per cent. Until three years ago there was no public movement in the State to promote Bible teaching and to develop Bible study among the young, save by denominational effort inside the different church organizations. Now we have a State organization, and about one-fourth of the counties organized in connection with it; and the work is still progressing and spreading. It is very gratifying to me now to be able to unite the Sunday-school efforts of an entire county in a network of common sympathy and mutual assistance, and to see the earnestness of a few workers communicated to a whole section.

It was a very great satisfaction to your missionary in the three counties thus organized last year to have the confidence of the people, as was shown by placing in his hands the shaping of the organizations, and the general direction of their first conventions. I am more and more convinced that the man who is at peace with God, ready to do, and thoroughly in earnest, is a very great power for good. If more successful than in former years, it is because God has shown me this truth more clearly, and enabled me to communicate it to others. Thus, finding people who think they can do nothing, I have been enabled to convince some of them that they can and must succeed, set them at work in the

Sunday-school cause, then bring them together from their separate fields of labor mutually to cheer, encourage, instruct, and strengthen each other, bind them together in a combined movement against the enemy, and lay the foundation for perpetuating the work.

The decided stand taken against intemperance by the good people of this State, and the peaceful condition of the country, give additional hope that better times are approaching.

SOUTHWEST.

Rev. W. P. PAXSON, *Superintendent*.

The last year has been a prosperous one, despite the unusually severe winter. And the incoming immigration renders our work more and more important every year. The consolidation of the southwestern railroads under one management has attracted the attention of the entire country, and indicates the confidence of shrewd business men in the future of the great Southwest, whose development into the wealthiest part of the Union is but a matter of time.

In the last ten years Texas has about doubled her population, from 818,579 in 1870 to 1,597,509 in 1880; Arkansas has increased from 484,471 to 802,564; Missouri from 1,721,295 to 2,169,091; Louisiana from 726,915 to 940,263; or, in other words, there has been an increase in the population of these four States of 1,759,167. The climate, soil, and other resources of these Southwestern States are so superior that they will continue to attract immigration. Texas alone can support twenty millions of people. The Southwest can easily support the entire population of the United States.

How important to give this incoming population the means of grace! The American Sunday-School Union plants the Union Bible-school in the neglected and destitute neighborhoods, and embraces in its beneficial influences *all* the people; for our Union Bible-schools not only furnish instruction for children, but all—young and old—are taught from God's Word. Our reception by the people has been most cordial, for we are *of* the people; our missionaries are generally taken from among the people where

they labor, and our motto of "The children for Jesus Christ" appeals to every Christian heart.

Rev. W. J. Haydon, Missionary for Southwest Missouri, writes :

I have been laboring in the counties of Laclede, Camden, Pulaski, and Miller. Taking into consideration the field, I feel that in no previous year has there been more done for the Master's cause. Said a superintendent to me, a few days since, "The Sunday-school you organized for us has been a power for good in this destitute portion of the country. We were blessed recently by an outpouring of the Holy Spirit, and many of the young people attached to it have been converted."

I see plainly a great change for the better in every community where I have planted these Bible-schools. The railroad depot agent at Stoutland, Mo., where I had organized a Sunday-school, said to me recently, "The Sunday-school you organized in this town is certainly creating quite a reformation here. I do not hear half the swearing and carousing around the depot I used to hear."

During the year I have assisted in getting up Sunday-school conventions, for the special benefit of superintendents and teachers. These gatherings were well attended, and the need of better preparation for the teaching of the Word of God seems to be realized more than ever before. The literature of the American Sunday-School Union, which I have scattered broadcast over this portion of the country, is doing much in advancing the people religiously. I find the lesson leaves and helps almost indispensable in these Union schools.

W. H. Gill, Missionary for Northwest Texas, writes :

The work goes on apace, and I believe the impression is deepening that the Sunday-school work, although intended chiefly for children, is no child's play, but it is worthy to engage the efforts of the best and most talented of the Lord's people. I have often deplored the lack of earnestness on the part of teachers, but as I write some glorious examples come back to memory. In a Union school near Sherman, nearly all who were old enough accepted Christ in a revival. Far out on the frontier I recall to mind one blessed teacher who succeeded in leading all of her class of little ones to the Saviour, and in the whole school about twenty-five were converted.

A young man writes from Fannin county: "I bless God for the Sunday-school in this neighborhood; to its influence under God I feel that I owe my salvation; I am now the superintendent." While camped in the Choctaw nation, one night a dark

son of Africa came to my wagon and begged me to send him out into the work. "Oh!" said he, "I does lub dis Union—it is so like Jesus—it is so sweet!" Would that some friend, as friends of the cause, could find it in their heart and purse to send one of that race to their own people!

Thomas Lain, Missionary for Eastern Texas and Southern Arkansas, writes:

Of the twenty-five new Sunday-schools organized the past year, seven were colored schools; and in these I frequently find many preachers members of one congregation, and often not more than one or two of them able to read. Such was the case with eight preachers at Homan Station, on the St. Louis, Iron Mountain and Southern Railroad. Their sermons consisted of dreams, instead of gospel truths. I organized their Sunday-school last spring, and all who have taken part in it have not only learned to read, but have learned that he who has God's Word has something more than dreams to tell. At Mt. Olive Sunday-school, Webster's Spelling-book was used as a text-book; but when I rightly organized their Sunday-school, Webster's Spelling-book was laid aside and the Bible was adopted as the book of reference, with the First and Second Reading-books of the American Sunday-School Union as helps. At Macedonia church, on the Red river, the head preacher was a great dreamer, and, with several others, he asked my opinion of dreams; I referred him to Jeremiah 23:28, and a member of his church presented him with a copy of Schaff's Bible Dictionary, which made him happy; for with it he thought he possessed all the necessary means for procuring a knowledge of the Bible. In this work I have not only secured the endorsement of the white people, but have been assisted by them in several instances.

J. P. Lane, Missionary for Southwest Texas, writes:

During the first and greater part of the year, I travelled in North Texas, in Collins, Dallas, Denton, and Tarrant counties. In Collins county I organized a Sunday-school at Backbone Prairie, where none had ever been before. In a few months there was a revival of religion and twenty-five conversions, a church organized, and regular preaching commenced. Similar report from Rough and Ready: thirty conversions, church organized, regular preaching commenced, and weekly prayer meeting. At Wilkins and Milligans, and other places, I visited and reorganized suspended and dead schools, and soon saw new interest and zeal among the people, and revivals and many conversions were the result. One minister in Collins county re-

ported a Sunday-school at all his churches except one, and a revival at all except the one without the Sunday-school. At Trinity Mills, in Dallas county, there had been no preaching or Sunday-school—had no house for either. I organized a Sunday-school, and in a short time they got the use of a vacant house for the school, and had preaching twice a month. Later they were making an effort to build a church.

In the western part of Dallas county, where many of the people were unable to read or write, a Sunday-school was organized which became one of unusual interest. Where I have travelled in Hays and Travis counties, Union Sunday-schools have been the means of uniting the people where they have been divided for years; and in country places, where church schools have failed and the work long since ceased, the people readily united in the Union work and are making it a success. One great help to the work here is the interest manifested by ministers in the Union work; and their influence on the church in this respect helps to bring the people together harmoniously and as brethren, in the great work of training the children for Christ.

John T. Wilson, Arkansas, writes:

It is with gratitude to God that I report this my first year's service. The year has been one of much interest to me, because I have believed that I was entering upon my life's work for the Master.

This field is new, and demands special attention and diligent work in order to draw the incoming tide of immigration into the Bible school. Our great State, with her healing fountains, living springs, and fertile soil, together with various other resources, is bringing in a population of all classes of society, which must be moved by the work and influence of the American Sunday-School Union or be left to themselves and to all the open temptation of the evil one.

Rev. C. B. Martin, of West Texas, reports:

I have found great destitution on my field—many families without the Bible and ignorant of its teachings. Scores of persons, and, in numbers of instances, members of the different churches, cannot repeat the Lord's Prayer or the Ten Commandments. A few days ago I was asked by a teacher in a Sunday-school in what chapter of the New Testament the Ten Commandments could be found.

This is only one of many cases which might be cited to show the need of Sunday-school missionaries to instruct the people, as well as to organize schools.

Rev. Geo. W. Sharp, Missionary for North Missouri, writes:

From the eastern half of that part of the State lying north of the Missouri river—to say nothing of other portions—I receive calls enough to occupy the time of three men. We need a great many new schools. In almost every destitute district, a few persons can be found, by diligent search, who would be glad to have a Sunday-school. To help and encourage them, and to enlist the community, or a portion of it, in the cause, and to secure their co-operation, is missionary work; it must be done from house to house; for this kind of work there is no substitute, for the missionary conventions do not supply the place of the missionary. The schools in country districts need instructions greatly in reference to continuing their work through the year and to methods and means of instruction. As a general thing, their supply of literature is far too scanty and their lack of libraries deplorable. In reference to libraries, there is a sad indifference, which extends even to schools in towns, which, in other respects, are better furnished. The rage for a periodical literature has displaced libraries almost entirely. For example, *many schools which are esteemed flourishing have not so much as a good Bible dictionary*. Let us have more of the periodical literature, but not forget the libraries. The only limit I see to the work is in men and resources not to be had in the field. What has been done has been greatly blessed. Conversions reported in connection with my ministry with other Christian workers, about fifty.

KANSAS AND COLORADO.

L. MILTON MARSH, *Superintendent*.

The year past has been one of pleasing success in our work. The trials incident to pioneer life in our State caused more than usual labor in keeping newer schools alive. The failure of crops sent many away; frequently taking the best, and occasionally the only persons capable of conducting them. Later in the season, by the return of some who had left and the coming of new families, these losses were made good and our Sunday-schools more prosperous.

Union Sunday-school work has never been more thoroughly appreciated than at the present time; everywhere, our missionaries receive cordial sympathy and aid from Christian people of nearly every denomination.

The demand for more missionaries is greater than at any

former period. With the rapid increase of population comes greater responsibility—that of furnishing these incoming thousands with the Bible-school.

Marked progress has been made in the last year. In a single county, three church buildings have been erected and two others begun, for as many churches organized within five or six years upon Union foundations.

Institute work has been very successful, not only in raising the standard of teaching and conducting schools, but preparing the way for revivals. One of these meetings, conducted by brother G——, was followed by a spiritual refreshing. The following extracts are from a letter from one of the number interested :

“We have just closed a revival meeting, which, I think, grew out of the awakened interest in Sunday-school work, as the subject was presented by W. L. G——, who, as I understand, is doing this good work under your direction. * * * If you could know how like thirsty children we drank at the spring of living water ; and I thought I must write and tell you how we thanked you for sending him in among us. We feel very grateful that others, seeing our needs, have kindly sent us supplies.”

The colored immigrants, coming to us in such numbers, have been scattered over the State where they could find employment. To hundreds have we given assistance, by way of organization and furnishing helps. Still there is great need of further supplies of books and papers for this class of people.

Our work has been extended into Colorado with gratifying results. Great destitution has been found. The strife, and even bloodshed, over water and pasturage, reminds us of the time when the herdsmen of Abraham and Lot strove together. By the advent of the Sunday-school missionary and the study of the Bible, these differences have been settled and quiet restored to some neighborhoods.

We acknowledge with filial gratitude God's blessing upon our work during the year, earnestly imploring the same tender care during another year.

Rev. John Cassell reports :

The year's work, in figures, is not as satisfactory as in former

years, but in apparent results it is most encouraging. God's way of work now appears to be through the children—foundation laying.

Some ministers on my field say to the Sunday-school missionary, "Come and help us—our church needs thawing; come and stir them up to work in the Sunday-school." Passing through C., two days ago, where the minister was holding meetings, he said to me, "You are just the man I want to help us. Our church wants building anew from the foundation; we practically have no membership; it would be better if we had none—what we have is just the ragged edge. We want a nucleus with heart and soul in it." And this is, in substance, what three other ministers said with whom I have worked this month.

A letter lies before me from a lady in a rural district. Four years ago the church died of hunger; a Sunday-school was attempted twice since, and lived a few weeks' sickly life each summer. Last September I started a Sunday-school there with three classes and, I think, twenty scholars; the school has continued all through this severe winter, and now numbers fifty-three scholars. This is a single sample from many which I could cite. God will build that church again through the children and of the children. One man who was made superintendent of a Sunday-school I organized in October confessed Christ and was baptized two weeks after his election, brought to do so by a sense of his own need, and of the responsibility of his office. The result of the year has been a bringing of the people by the children nearer to God.

Dr. C. Humble writes:

The worst men and communities can be reached if rightly approached. One man, the leading man in the community, who, I was told, "feared neither God, man, nor the devil," and who on my first approach was somewhat hostile, is now actively interested in a Sunday-school which he assisted me to organize.

Before going to B. M. district it was reported to me, "I hear they will not allow a Sunday-school to be held there." While visiting the people I was told, "According to the deed of the land on which the school-house is built, if one man in the district objects to the organization of the school it cannot be organized."

On Sunday morning I was greeted with a full house, organized a good Sunday-school, which raised \$6 to equip itself for work. As I left the district a friend said, "You put up last night at just the right place. If that man had said one word against the organization of the school it would have stopped at once, and had

he not taken such an active part in raising funds so much would not have been raised."

The people of the little town of P—— G—— "would not attend preaching, and cared nothing for Sunday-schools." An inhabitant said, "It has not enough salt in it to save it. It is worse than Sodom." An ex-Sunday-school missionary, now a minister, said—and he had tried it—"It was the hardest place he had seen in thirty years' experience." A faithful visitation of each family met with favor, and although the night of the meeting was very disagreeable, a fair representation of the community was present, and entered heartily into the organization of a school, which, under the direction of a competent superintendent, is doing well.

In several places, where for two or three years the Sunday-school has been the only regular Sabbath service, churches have this year been organized. In one case a church of 22 members, and in another 11 members have been received into the church, and there are more to follow. In the latter case the superintendent has maintained a weekly prayer-meeting and Sunday-school normal class.

In closing this review I gratefully acknowledge the great goodness of God in going before me and preparing my way, in going with me and establishing his work, and in following after and giving the increase.

Dr. William L. Gilman reports :

Many of my schools have been visited repeatedly, and the work more advanced by subsequent visits than by the first. Much has been accomplished in county and township conventions, and in normal classes. One of the latter was followed by a precious revival.

I have been much encouraged at many points where schools were organized one, two, and three years ago with the greatest difficulty, because of the indifference of the people, to find all indifference gone, and in its stead earnest workers full of enthusiasm, who have apparently determined always to be at work for the Master.

Two other features of the work are also encouraging. One is the marked increase of "evergreen" schools, especially in those counties where the most work has been done, and this notwithstanding the very severe winter we have passed through. The other point is the comparative ease with which Sunday-school workers can be gathered in convention and normal-class work now, over two years ago. It proves to me an increased interest in the work by the workers themselves.

George A. Barton reports :

The year has been one of gratifying results. Weak schools have been made strong, strong ones stronger, and new schools organized through the encouragement I have been enabled to give. I have given considerable attention to convention and institute work, having attended and taken part in ten such gatherings. As a result, in the localities where these meetings have been held there is a marked improvement in the manner of giving instruction in the Bible-schools, as well as a better average attendance.

At different points in my field successful revival meetings have been held—one in connection with a Bible-school I organized last April. This school was of very humble origin, being called into existence in the kitchen of a sod-house, with but twenty persons present. Now the average attendance is nearly twice as large as at the beginning, and as the result of a revival that started in the school, a church society has been organized with twenty-five members.

A council has been called to organize another church organization growing out of a Union school organized last year.

PACIFIC COAST.

Rev. J. Wayne Snowden reports :

As I travelled from hamlet to hamlet and county to county in the interior of California I was almost everywhere impressed with the religious destitution, financial embarrassment of the people, and the great need of such relief as the American Sunday-School Union enabled me to afford. The Sunday-school outlook for the coast becomes more and more hopeful.

Rev. W. E. Read, of Northern California, reports :

In financial matters the people are burdened on account of the struggle to secure lands sold them by the railroad company. The rents are high, and also the interest paid to the company. The crops were good, but the prices low. Our mission is a grand one. Apathy had settled down upon the people, so far as spiritual matters were concerned ; but all through the borders we have had revival work done. This field is large and the people very wicked. Sabbath desecration, horse-racing, gambling, and dram-drinking is the custom of the adults, and hundreds of young people revel and become "hoodlums." We cannot depict upon paper the crimes committed. Would that we could engage five men endowed with the Holy Ghost to labor in this field !

When the mission was organized in Northern California but little interest was manifested in the Sunday-school work. Sun-

day-schools were far between. Now, in Colusa and Tehama counties, there are schools, with three or four exceptions, at every point where we can organize successfully. Hundreds of children bless the work accomplished by the Union. I have not organized one-half of the schools already established; for when we commenced the ministry were inspired to go into the work also, and wherever I have met a minister I have endeavored to fire him with enthusiasm in it, and as much has been accomplished in that way as by me directly. We need papers and tracts and books to use in instructing the children.

Rev. William Metcalf, having removed to Los Angeles, California, reports to Mr. Ensign:

From one of our old schools in Nebraska I have a letter saying that five have been converted and a church of thirteen members organized, being the third church from that Union Sunday-school. The great distance between me and my old field makes it impossible for me to gather up facts there as I would like, so you will please allow me to present the prospects for work on my new field in this (Los Angeles) county, which contains about seven thousand square miles. Wishing to find out something about work on my new field, I sent letters of inquiry in January to each school district in the county.

Mr. Metcalf proceeds to give extracts from letters received answering inquiries about the work:

No. 1. "Pupils, teachers, and parents need to be aroused on the Sunday-school question. A county Sunday-school association ought to be formed. H. I. P."

No. 2. "A county Sunday-school association would be a means of good to the Sunday-school work in Southern California.

"H. W. C."

No. 3. "One or two Sunday-schools here. C. B."

No. 4. "There is no church of any kind in this valley. I have lived here five years and have not had the privilege of attending church during all that time. C. C. P."

No. 5. "Would be pleased to have you visit our Sunday-school. J. W."

No. 6. "A county Sunday-school association is very much required. I think every Sunday-school would be encouraged by a visit and an appropriate address. H. H."

No. 7. "A numerous population, but nothing like a Sunday-school exists in this neighborhood. R. E."

No. 8. "Two Sunday-schools ought to be organized—one in Olive district, the other in Santiago district. N. D. H."

No. 9. "A county Sunday-school association should be organized, and the sooner the better, only let it be under the direction of the American Sunday-School Union, so that denomination-alists shall not get scared. G. C. M."

No. 10. "We have no Sunday-school in our district. Come. W. J."

No. 11. "No field for you here unless you are a Catholic and understand Spanish. L. M."

No. 12. "We have a Sunday-school, but there are two districts near where Sunday-schools ought to be organized. We want you to visit our school as soon as possible. J. W. F."

No. 13. "We have a first-class Sunday-school here. J. H. M."

No. 14. "We here would be very glad to have a visit and an address from you; and Savannah needs a Sunday-school. A county Sunday-school association would certainly be helpful to all live Sunday-school men. I wish you permanent success in your work. J. O. M."

No. 15. "A county Sunday-school association would be very pleasant and profitable to all concerned. Mrs. L. E. H."

No. 16. "The trustees hesitate to let us have the school-house in Santiago district for Sunday-school purposes. If I can get the use of the house I will write you. R. R. D."

I quote the above to give an idea of my new field *as it is*.

NORTHWESTERN DEPARTMENT.

F. G. ENSIGN, *Superintendent*.

This report marks another round year of missionary effort for the children, more successful and more hopeful than the year that preceded it.

THE NEW LAND

to be possessed has been greater, and the field whiter for the harvest. The rich mines of the mountains and the productive soil of our prairies have induced thousands upon thousands of people to settle in the West. Railroads have tried to keep pace with the on-coming population, so that in Dakota alone 737 miles of track were laid in 1880, 294 in Michigan, 235 in Wisconsin, 336 in Illinois, 436 in Iowa, 135 in Minnesota, 398 in Nebraska, &c. Of course, the vast extension of railroads means a steady increase in population, and consequently demand for more Sunday-school missionary work.

Our records indicate an advance over previous years that is certainly encouraging, although not by any means equal to the need. Just think of it! In 1878 the school population of Michigan, Illinois, Wisconsin, Iowa, Minnesota, Nebraska, and Kansas was reported to be 3,175,420; while in 1880—two years later—the *Sunday-school membership* for these State was reported as 1,349,950—less than 50 per cent.

There certainly is room for missionary work in this favored West, and may we not safely say an imperative demand for more work? It is something to enter 400 communities in a single year and plant Sunday-schools there. It is a great thing to do that; but 2000 communities could have been thus helped had we been able to have sent the men to them. This demand is not

GROWING LESS.

The press give frequent and full accounts of the emigration to this country from all countries of Europe, and one who travels much on our great railroads will be impressed with the fact that no small proportion of these emigrants are seeking homes in the West. And the *tide will not stop*, for the daily papers inform us that there is to be an unusually large emigration from Germany in 1881. Undoubtedly a fair share of these will also settle in the West. Why should they not?

Ten years ago Dakota was thought by "some who knew" to be of little value; to-day it tells of 18,000,000 bushels of wheat grown there in 1880—"the best the land affords"—and millions of acres yet untouched.

THE SEVERE WINTER

of 1880-81 will long be remembered by the sturdy pioneers of the Northwest. Suffering has been widespread and terrible. Not a few have perished, it is to be feared. Still, one fruitful year will cause this exceptionally cold winter to be forgotten. These fertile prairies are foreordained to be peopled by millions of our countrymen, mingled with millions more of emigrants from all Europe. It will be a mixed multitude, with all shades of opinion and practice. The good and the bad come; and the tendency is for the bad to get worse and the good not unfrequently to be ad-

versely influenced by the bad. Nowhere is the harmonizing and elevating influence of the Bible more needed, nor can it be more potent for present and prospective good, than in these new places. Therefore we are under solemn obligation to press forward and do a greater work for these new settlements and for the waste places.

The undenominational Bible-school, with its helps for the family and community, can reach and unite these diverse elements with rare success, rapidity, and economy, and as no other agency is able to do.

This is no new-born theory or wild experiment. It has the test of more than half a century, and the record of this closing year adds new proofs of its wisdom and efficiency, as the following records of our missionaries will, I trust, fully show. One thing that encourages us much is the

PERMANENCY OF THE SCHOOLS.

When men and women in the sparsely-settled places will face the storm and cold of this severe winter, Sabbath after Sabbath, for many miles, to keep up "their Sunday-school, because it is all the religious privilege they have," there is revealed a vitality in the little Union Bible-school that "some" have not given it credit for.

There is a heroism about such men and women that is worthy of help and encouragement.

But the missionaries ask your audience.

C. S. Billings, Iowa, writes :

In the past year twelve counties have shared my labors. I have attended seventeen Sabbath-school conventions, nine of which I organized and conducted in "waste places." In families too numerous to mention I have visited, distributing here and there copies of God's word. But how are we to report the prayers, songs, and "hand-graspings" that have gathered about the hundred or more addresses given? Perhaps the results of this glorious work can be no better presented than by referring to the more than a score of hopeful converts, or to the Rev. Geo. Allen, who writes, "We are in the midst of a glorious revival. Your gospel-meeting and Sabbath-school work in this vicinity has been

blessed of the Lord, and we now see much of the fruit of your labor." A superintendent writes, "Accept thanks for organizing our Sabbath-school and holding Sabbath-school convention with us. We are still prospering."

A brother writes, "Our school started all right; a few wanted to make it denominational. I told them it was started a Union school and so it must go on; and since then it has been all calm, and we have the best school in the county."

One school has outgrown its little room and now studies the Word in a beautiful chapel; while another rejoices in the conversion of her young men, and holds the banner of the American Sunday-School Union in the waste places of Nebraska.

J. S. Love, Avoca, reports:

At no period during my fifteen years of missionary life have I been more interested in my work than during the past year, nor have I ever felt more seriously the great responsibility resting on me. It is with pleasure that I record that in many of my schools a deeper work of grace has been experienced than ever before, yet so quiet and still that none but a close observer could realize it. One superintendent, in a recent letter, says:

"Three of our older scholars have found the Saviour, and others are inquiring what they must do to be saved. One school, nearly four years old, has grown into a church; three others also, somewhat younger. Each of these I organized on new ground."

A lady superintendent says, "Our school is a complete success. Since your last visit we have done better than ever before. The teachers now come full of the lesson and give Scripture measure to their scholars. During the extremely cold weather we have had school every Sunday, with lessons well prepared, and we intend to have it until the mercury gets more than forty degrees below zero; then we may have to stop."

The superintendent of a school forty-two months old writes that his school has met every Sunday since it was organized, and is now in a more prosperous condition than ever before. He pays a just tribute to the American Sunday-School Union, who sent the Bible and a missionary among them. A goodly number of the older scholars are serious. Four conversions within the year.

Another superintendent, far out on the prairie, writes encouragingly about his school. It is a little over two years old and has never failed to meet. All are deeply interested in the work.

During the year we have made some progress in the main purpose of teaching. We have tried to impress on the minds of teachers and scholars the great necessity of accepting Christ as

their Saviour. We have also made some progress in organizing and in inducing new and old schools to keep open through the winter. Much remains to be done in this respect.

Rev. G. M. F. Chessington, Storm Lake, reports :

I find that I have much to encourage me in the work of the good Master in that he has blessed it more and more, and that seed sown in previous years has, during the year just closed, sprung up and produced abundant fruit. Twenty-three hopeful conversions are reported to me.

As I look over the three years of my work I find that, with my schools as the foundation, five churches have been organized, four of them where no kind of religious service had ever been held before the planting of the Sunday-school. All of these churches are in good, healthy condition. I find, too, that as the years go on, the interest in our work is increasing, and friends are gathering about it.

Martin B. Lewis, Red Wing, reports :

The year 1880-81 is filled with wonderful experiences—all with their bright and dark side. As I think of the miles travelled by rail and ponies I wonder if results are commensurate with the outlay of strength and money. Again I look over the great prairies and into the woods, and in the valleys along the rivers of sky-tinted water, and as the multitude of eager faces rise before the mind's vision—their number reaching over 7000, of which number 1685 were enrolled in forty-one new Sunday-schools—then I say results are commensurate. And when I see the lukewarm and satisfied Christian of other days revived and quickened into life, and the happy changes in many families where there was no Christ, no Saviour—first interested in aiding their children to learn their Sabbath lessons and in turn becoming interested for themselves—when I see all this, I add again, with greater emphasis, the results are more than commensurate—it pays! To be a co-worker with God gives hope and joy.

I will add to my own testimony some words from faithful workers in fields of spiritual destitution. A superintendent of a large and improving school writes, "Our Sunday-school is getting along nicely. We never could have done anything without your help, both in organizing and sustaining it, and by your contributions."

The above is one of many such. Another, a college graduate and most successful superintendent in a country place, writes, "I am teaching the public school this winter. It is called the worst school in the county. I decided to take it, the more readily

because I find that a poorly-conducted day-school has a demoralizing effect upon our Sabbath-school."

Here, we see, our work is beneficial in holding in check an influence that might otherwise exert a positive injury to the district. Another very successful superintendent for years writes, "Our school is working finely, with only two professing Christians, but with the help of the American Sunday-School Union. I have lived here eleven years. At first the American Sunday-School Union was at work here, and was doing well, but some thought best to have a denominational school, but it was not a success. The Union effort meets the wants of this community better."

Another letter says, "Over in ——— and the immediate vicinity there are about a dozen Presbyterians, the same of Baptists, and a few Methodists, and two families of Episcopalians, while, as in many other places in the West, the most of the people are not Christians. Each denomination is too small to support a pastor of its own kind, and we have not yet seen the way clear to unite under one name; hence, for a great part of the time we are left without preaching, and are as sheep without a shepherd. But, although we cannot unite in church work, there is a sphere of Christian labor in which we can all unite, and that is the Sabbath-school. During all these years of anxious waiting for brighter days we have kept up a Union Sunday-school, the superintendent and teachers of which are Christian women belonging to the different denominations mentioned above. Our school is 'evergreen,' held during the cold of winter as well as the heat of summer, and attended by all classes of people. We number among the most regular as well as the most attentive of our scholars, children of Roman Catholics. Its influence is gradually widening and deepening."

From a field often passed by as unpromising, a man over seventy years old wrote, "When I heard you were coming I wept for joy;" and a teacher writes from the school there, "Six of my class have learned to love Jesus. I love to teach, but I never go to them in my own strength. There are several others of our school that are seeking to find that peace which comes to every true Christian."

I hear from very few schools which are not making the average progress of more highly-favored localities. The winter of 1880-81 will long be remembered for its great severity. We have heard some sad incidents of suffering, and have given the helping hand.

In a letter to the Sunday-school of the Fourteenth Street Presbyterian Church in New York, Mr. Lewis reports:

During my twenty years of service for this cause 29,878 scholars have been gathered into 825 new schools under 4859 teachers, and 1129 other schools have been visited and aided in various ways; 7645 families have been visited, and 2684 Bibles and Testaments have been given to such as were destitute, and schools have been supplied with books, etc., to the amount of \$3118 99.

D. H. Mason, Alexandria, reports :

In the past ten years of our service, the field never seemed so large nor the pressure of work so great as during the past year, and certainly we have never before received more assurance of the success of our new schools. Ever since entering the work, I have had, on an average, more than twenty counties for my field, any five of which would furnish enough work for one man. Most of the schools organized, and many others, have been aided in procuring supplies, by generous contributions from individuals, Sunday-schools, and churches East and West. The supply of such means is inadequate to the demand. We could use to good advantage ten dollars where one is given. From kind friends and Sunday-schools in the East and elsewhere I received several boxes and barrels of clothing for the needy, and Christmas gifts for our new schools, all of which have been disbursed to the best of my ability, thereby bringing comfort and delight to many homes. Commencing with Christmas eve, and following in quick succession, I planted and loaded with presents, fourteen trees, furnishing 20 schools, and at least 600 scholars, with gifts. These were all delightful occasions, furnishing abundant assurance that the generosity of friends was thoroughly appreciated. I recently sent out letters inquiring into the condition of our schools, and have reason to be gratified with the answers generally. A superintendent in Morrison county, who for four years, winter and summer, has been at his post of duty, amidst Sabbath desecration and indifference to religion, now rejoices in what God has wrought. He says :

“We now have regular preaching and two church organizations. There is now more respect for the Sunday-school and the Sabbath day.”

Mr. Mason reports many replies from superintendents and teachers, all of a cheering character, speaking of much good accomplished—the Bible opened to many minds and hearts; good attendance, notwithstanding the severity of the winter; liberal contributions; growth of interest in teachers, scholars, and parents, and increasing numbers. We have only room for a let-

ter from the superintendent of one of his schools organized in 1879. He writes :

“The Sunday-school has been an efficient means in keeping alive religious interest in our village, having been the only service that has been held constantly since its organization. Great interest has been taken in it by our citizens, and although no conversions can be directly traced to its influence, we feel that it has been instrumental in keeping the few Christians resident here united, and that in this regard permanent good has resulted. The churches here have been aided materially in their starting by the Sunday-school, and, had it not been for the interest discovered through the Sunday-school, and expended by those who are members of it, we would to-day be without the small church organizations we now have, and, perhaps, even stated religious services.”

R. F. Sulzer writes :

The enthusiasm and unity existing among the schools has caused an unusual number of them to become “evergreen.” One testimony is, “Notwithstanding the extremely cold winter, our school has kept up in number and interest, and a work of grace has been enjoyed with good result.” Another writes, “Please come to visit our school soon; we need your help; there are so many coming in, I do not know what to do with them.” At one place the pastor was doing the work almost alone. I told them they would die if they went on thus. A letter from the pastor speaks of the results: “I am glad I can make so good a report; our school has since grown in number and interest, and they have taken the burden off me.” Supt. B—— writes, “We thought there was no use to go on—in our discouragements—but your words and the ‘Pilgrim’s Progress’ you sent us gave us new zeal and courage, and we gathered in 25 new scholars, and have organized a prayer-meeting and a ladies’ missionary society with the school.” In the eleven conventions which I have attended—four of which I conducted—many schools found great help, and there are some conversions. But perhaps nothing has been more fruitful of good than my visits to the homes, and the copies of the Word that have been distributed. I can report a goodly number converted to the Lord.

E. B. Stevenson, Hastings, reports :

Since commencing work in this State last October, I have addressed one Sunday-school convention, and have organized five Sunday-schools. At one of these meetings fifteen have been converted, and a church has been organized. At another I am

now holding meetings, and seven have already expressed a desire to become Christians. During the winter I have assisted two ministers in special meetings, at which twenty have joined the church. I am now holding Saturday evening meetings for young men; five have already been converted, and the meetings are growing rapidly in interest. My schools are all in good, flourishing condition, and the prospect for an abundant harvest is evident.

S. N. Millard reports five and a half months' work :

The long, cold winter, so unfavorable to the work of organizing Sunday-schools in the far northern regions which constitute my field, set in about the 16th of October, or a little more than four weeks after my reaching here. In the last half of September, I preached five times in three different localities; visited (by estimate) in 20 families, and held personal conversation with 50 persons about the great concern. In the month of October, I preached 7 times; delivered 5 addresses; organized 2 Sunday-schools; travelled 1243 miles, and visited 55 families, conversing personally with 46 persons upon the subject of religion. In the month of November, I preached 11 times; delivered 2 addresses; travelled 412 miles; visited 31 families, and conversed personally with 77. In the month of December, preached 10 times; delivered 2 addresses; travelled 472 miles; visited 62 families, and conversed with 49 persons. In this month, I attended and took part in a district Sunday-school convention at Glyndon. In the month of January, I preached 19 times; travelled 232 miles; visited 39 families, and conversed with 56 persons. In the month of February, preached 16 times; delivered 3 addresses; travelled 366 miles; visited 38 families, and conversed with 67 persons.

In the above, where personal conversation is referred to, it means conversation upon personal religion, and does not include those conversed with in families. In the month of February, two Sunday-schools were organized; and in that month and the two previous, four schools which had suspended were started anew. I have preached during this time the first gospel sermons ever heard in four or five of the localities. Scores of persons, I think I may safely say, who had never, so far as I know, made any profession of religion, have risen in the meetings or in other ways given expression to a purpose to live a Christian life or to be remembered in prayer.

Rev. Wm. Metcalf was transferred from Nebraska to California last fall on account of ill health, but reports :

From one of our old schools in Nebraska I have a letter saying that 5 have been converted and a church of 13 members organized, being the third church from that Union Sunday-school.

D. P. Ward, Sioux Falls, Dakota, writes :

We have had an immense immigration this year, and many schools have to be organized in private houses. In one locality where I organized a Sunday-school they now have a church organization, and we think it one of the most interesting towns in the county.

There has been a decided improvement in public sentiment as regards Union schools. Many ministers and laymen that have been decidedly opposed to Union schools are now assisting them, and using their influence in favor of them.

I have pushed my work much further than before, and have held Sunday-school meetings where but two or three years ago the Indian and the buffalo held complete sway. In one town I visited there were four ministers preaching, each of different denominations, and no Sunday-school. I got them together and we organized a Union Sunday-school. This school was a great blessing to them. About three churches have been organized that were the outgrowth of the efforts of your missionary within the past year.

Some two or three churches have been organized this last year where I organized Sunday-schools two years ago.

A. T. Lyman writes :

I entered the work in Dakota the first part of October, when the terrible snow storm known as the October "blizzard" came on. At Rosedale, Hanson county, I organized a school, which, although the ice has formed thirty-nine inches thick in the James river, close by, has stood the rigors of this terrible winter, and is doing well, with good prospects for doing excellent work in the future.

Jeremiah Kimball writes :

I commenced work last May in the east central part of Dakota, which was rapidly filling in with emigrants from Wisconsin and Minnesota. Arriving on my field I at once pushed on to the front, and travelling on the construction trains to where the track-layers were at work, found here a new town started—a "county seat." Occasional meetings had been held by different denominations, but no efforts had been made here to enlist the people in Christian work. We organized a Sunday-school in a hardware store, where, each Sunday, Christians united in "holding the fort" in their new prairie town.

During the summer and autumn many settlements were visited and Sunday-schools organized. One school has been followed by the organization of a church; preaching has followed the organization of five schools, while in many settlements the Sunday-school has been the only religious gathering.

In September a convention was held, at which the valuable services of Mr. Henry Plant helped greatly to strengthen the Sunday-school cause, and also the hearts of the workers who were present.

I have been very much interested to see the broad field of work opening before me as the settlers come in, and though not without some experience in Sunday-school work, I had never before had an opportunity of observing the work as carried on by the American Sunday-School Union. It has therefore been a great pleasure to me to find it so perfectly adapted to meet the varied wants of my field—wants which, it seems to me, could be met in no other manner as well, nor from any other source. Thus, in visiting a new settlement, we find the people nearly all strangers to each other; they are absorbed in the important work of building houses for their families, putting the seed into the ground, and breaking the sod for the next year's crop; and most of them must work for others to obtain enough money to buy bread for their families. They are too busy to go two or three miles to get acquainted with their neighbors, and when Sunday comes the teams, as well as the men and women, need rest; and some are soon led to make a work-day of Sunday also, and their children see but little difference between Sunday and other days. Here the missionary comes in: and having visited all the families in the settlement, finds a few Christian people, who, perhaps, do not know they are brethren; but they are all interested to come together, glad to become acquainted. All have been invited to help start a Sunday-school, and the missionary has been able to decide who will be a suitable person for the superintendent. The school is fully organized; all have a voice in it; "*all pull, and pull together.*" The Sabbath is now better observed; the Sunday-school is a constant reminder of it. Now and then a settlement has been found where a school was already started, but no one has visited all the families, and the school has not been well organized and it may be in a languishing condition. A visit from the missionary, calling upon members of the school and others, perhaps making suggestions to the officers and magnifying their work, has often imparted fresh courage to them and been the means of infusing new life into the school. After such a visit of only a few hours in a place where a school of six scholars had been started, the superintendent writes, "The next Sunday after you were here we had *nineteen.*"

Most of the work has been near the Dakota central line of the Chicago and Northwestern Railway, which is stretching itself across the territory to the Black Hills. On their line, for a distance of 250 miles, there has been as yet but one church erected. Branch roads are being constructed up the James and Big Sioux rivers, and in another season a large immigration is expected to settle on the rich soil in these valleys.

S. M. Love, Wisconsin, writes :

My work during the year, in point of interest and results, is much in advance of that of any of my previous years. I find great improvement in Bible study, far in advance of any previous year. Our teachers are better qualified to teach, our scholars more enthusiastic, and the parents generally in closer sympathy with our work. Our plan of having two, three, or more schools meet together for general drill, and for presenting our newest and best methods of teaching, is producing its best effects, not only upon the teachers, but in giving greater prominence to Sunday-school work in all those communities where it has been introduced.

Having during the year conducted thirteen county and district Sunday-school conventions, I am happy to say that in this branch of the work I am greatly encouraged.

I am encouraged, also, in view of God's great goodness in crowning our labors with his blessing. In those communities where the American Sunday-School Union, through its missionary, has been and still is the first and only agency in the hand of God to plant the Bible and raise the standard of the cross, the results are more direct and apparent. In neighborhoods remote, and where they have not the gospel, nor any religious or Christian organization, it unavoidably follows that the children and youth grow up in almost heathen darkness; and that there *are* such communities in every county and in every town all over this wide field is too evident, the fruits of which are seen on every hand in the vices and immoralities of the rising generation. No agency ever has, and perhaps never can, meet the pressing wants of this great field and its growing population so *directly*, it being so practical in its methods and so wonderful in its adaptation to the condition and circumstances of the people. In the four hundred and fifty-nine families visited during the year, I find that they are united in their high appreciation of what has already been accomplished among them as communities, as families, and as individuals. The heartfelt and earnest prayer in the family and in the prayer-meeting, that "God would bless the American Sunday-School Union and all connected with it," often brings to us

the tear of gratitude. Many superintendents and teachers deem it their privilege to give their verdict as to the character and fruits of these labors. Of such only a few can be presented here, and in part.

TESTIMONY TO S. M. LOVE'S WORK.

"I have been privileged to work in several Sunday-school conventions conducted by the missionary of the American Sunday-School Union, and I can truly say that they are doing a good work for us in encouraging the people to take hold of the work; and we have more schools running through the year, deeper interest, better work, and an increased earnestness of purpose among the people to sustain the cause of Sunday-schools."

"When the Sunday-school missionary came to this neighborhood it was a spiritual desert—no religious influence of any kind, no Sunday-school, no preaching. The Sabbath was spent in visiting, or hunting, or seeking pleasure of some other kind; the taking of God's holy name in vain was common, even among the children; there were families that did not have a Bible or Testament. Now there is scarcely any profanity, at least among the children; there is a class formed here of nine members, and there are several others who have made a profession of religion that have not united with any church. Some are among this number that did not have a Bible. We have preaching once in two weeks, prayer-meeting twice a week, and there is not a child in this neighborhood, that is old enough, that does not attend Sunday-school."

The writer of the above ascribes his own conversion, as well as that of his companion, to the agency of the missionary.

"When the Sunday-school missionary first came here, this place was like Sodom—but one praying man, and he old and feeble; and the Sabbath was taken for visiting, berrying, fishing, and hunting. Now, through the American Sunday-School Union, many families have embraced religion; the Sabbath day is no longer desecrated; all study their Bibles. We now have preaching every two weeks, and prayer-meetings."

W. H. Beach, Illinois, writes:

My missionary work for the last year has been restricted to four counties principally. I have done work in seven. My aim has been to be thorough, so as to cover all the possibilities in those counties. If a thorough canvass were made of each of the one hundred and four counties of the State of Illinois it would appear that an average of at least fifteen, if not twenty, flourish-

ing Sunday-schools for each county could be organized where now there is almost entire destitution, simply because of a seeming, not a real, indifference on the subject among the people and a want of knowledge how to get to work. There is a real and earnest desire even amongst the worst sort of infidels, amongst Universalists, amongst the most vicious and degraded of our people, that their children should be taught better than they know; that they should go into the Sunday-school and be taught the Bible, however much they themselves may affect to disbelieve it and to despise it. There are in the State of Illinois to-day more than 500,000 children within the school age who ought to be in Christian Sunday-schools, and they are not. There ought to be fifty earnest, competent, and faithful men at work over this great State with three millions of people. The American Sunday-School Union hardly has the means to sustain one. It would not be extravagant to say that of this 8,000,000 of people, 2,000,000 at least, parent and child, ought to be in the Bible-school for the study of God's word. Much of this result might be secured, under a proper organization, by the several churches (and they are doing a grand and glorious work); but when they have done all that they can do and dare to undertake there will be a fearful destitution, especially in our rural districts and amongst the scattered populations, which can never be relieved unless some gigantic and powerful agency like the American Sunday-School Union, with more resources and grander capacities for work and for influence, shall be summoned to take the field.

What can one man do in a movement so herculean? Some of my schools have had the courage to solve the problem that a Sunday-school, in the country, can be kept alive all winter. The superintendent of one of them writes, "I write to tell you of the success of our school. I was quite reluctant to take hold of it, for I did not think it would long continue. We have been grandly mistaken; the school has been held every Sunday and the numbers have greatly increased. We continue the *Quarterly* of the American Sunday-School Union, and are much pleased with it. We have recently established a prayer-meeting."

The superintendent of another school says, "Our school is prospering finely. The people of the whole neighborhood have become interested in it and are sustaining it by every possible means. We have a Bible-class, a prayer-meeting, well sustained, and there have been a number of conversions to Christ. We expect to hold on quite through the winter. Our numbers are growing rapidly."

Many of these schools suspended their sessions when the cold

weather came. But it is pleasant to know that their superintendents expect to call them together as early as the first Sunday in April. The day is now not far distant when Sunday-schools will be like day-schools. They will be embedded and ingrained into popular sympathy and support, and will be kept as much in the winter as in the summer.

I cannot close this report without calling attention to the fact that over this large field, on which for the last two years my labors have extended, there has been no other Sunday-school missionary agency of any kind at work. Township and county conventions have been held and attended by the people in considerable numbers, but no organization of schools in destitute localities has been made. All but two of my schools have been Union schools, and, with few exceptions, auxiliary also to the American Sunday-School Union. I have endeavored to preach a plain, personal, and pungent gospel to 20,000 people during the year. To preach Christ is a blessed privilege and a joy.

I. P. Gage, Nebraska, writes :

Throughout my field our work has been more clearly understood and deeply appreciated than during any previous year. At the same time the demand for service in the frontier communities and waste places has been far in excess of my ability to supply. The surprising growth of this part of the great Northwest appalls one when he remembers all that it involves concerning its religious character. As in previous years, almost all the new work has been performed in communities quite destitute of any religious privileges, and, so far, these new schools remain the only public religious service. But they are growing, and giving promise of paving the way for added means of grace. The earlier formed schools have more than repaid all the attention bestowed upon them. Very many of these are self-sustaining, and while to a good extent they remain the only religious meeting, they have already made their impress upon their communities, and their power for yet greater good cannot be measured. More than any other one phase of the work I value the instruction and training of officers and teachers in our conventions and institutes. For giving tone and power to the work begun, no other form of labor can be substituted for this.

The review of the eight completed years is full of occasions for devout gratitude. One hundred and eighty-two new schools formed, with a membership which approaches ten thousand ; a church organization in nearly one-third of these places—at some points more than one ; several houses of worship erected ; preaching services maintained in localities where the church organiza-

tion has not yet been effected; the prayer-meeting enjoyed where the regular ministry has not found its way; two thousand Bibles distributed; nearly fifteen hundred addresses given; over four thousand family visits; by voice and pen "the old, old story" told to at least a hundred thousand souls.

SOME LETTERS FROM HIS FIELD.

DESTITUTION OF RELIGIOUS PRIVILEGES IN NORTHERN NEBRASKA.—The American Sunday-School Union, through its missionaries, has accomplished much towards increasing the privileges (limited as they are) which we do enjoy. It has touched hearts, reached localities, and extended brotherly love often where denominational effort surely would have failed. This institution, whose shield and armor is the *word* of the living God, can best meet the necessity of newly-settled counties, peopled generally by representatives of every denomination. Men will unite upon the plain truths of the Bible. Hundreds attend Union Sunday-schools that, otherwise, would not at all. Every minister of the gospel is received by such schools with welcome and respect, thus securing frequently other religious service.

A county superintendent of public instruction writes, "The need of Union Sunday-school work in Nebraska is at once apparent when we take into consideration the fact that in many counties there are no churches; no regular places of worship; no preaching, except occasionally, or in some cases once in two or four weeks, in places from ten to twenty miles apart; few, if any, Sunday-schools; little or no study of the Bible; and, too often, Sunday utterly disregarded. In some school districts there is not a single person who now makes (if he ever did) any profession of religion. In other districts there are a few of different denominations, but not enough of either to organize a denominational church or Sunday-school."

A prominent citizen says, "If you did but know the destitution of our county and those surrounding us in Sunday-school work, I feel sure that you would make an effort to be with us permanently. Here we have a large county getting quite thickly settled, with only two Sabbath-schools, and I think ours at this point is the only one that is kept organized throughout the year. In a new county like ours are people of all denominations, and many object to attending a denominational school, whereas there are few, if any, that would object to attending a Union school."

A Presbyterian pastor bears this testimony: "It will be eight years next spring since you commenced your work in Burt county. During all this time I have been preaching where you

organized schools, and can cheerfully bear testimony to the good work that you have done. The American Sunday-School Union supplies an absolute need in this new and sparsely-settled region. There are seldom enough of one denomination to organize a Sabbath-school, but a union of all denominations secures the co-operation of all God's people and commands the respect of the world, and prepares the way for true evangelistic work. Truly we owe a debt of gratitude to eastern friends who have contributed so liberally to the support of Sabbath-schools in Nebraska. From the children you gathered into the schools eight years ago are coming into the churches strong men and women who are in future to battle for the right. I have received into our branch over one hundred within four years."

Another Presbyterian pastor writes, "I am glad to have an opportunity of expressing my high appreciation of the inestimable services rendered by the work of the American Sunday-School Union in our county. Nearly every school in the county is conducted upon the Union plan."

L. E. Benton, Crete, writes :

I have received letters from some of the schools that I have visited, speaking of the good that has been accomplished. One secretary says, "Had you not come among us we probably would not have had a Sunday-school, and the school has been of great good to some of us." Another writes, "We feel that you prevented some sectarian strife that was brewing when you came here, so that things are going on smoothly." One superintendent writes, "Our little school has done finely so far. We had sixteen in attendance when the thermometer indicated 36° below zero. There have been no conversions, but I think there is being a good work done here. I think I can see the walls of prejudice crumbling."

News comes to me of revivals in different places; one school reports three conversions. A large revival has been going on at Western, Saline county; some forty or more have been converted. The movement commenced in the Sunday-school and a prayer-meeting connected with it. I have not heard from all the schools. There are several where I know meetings have been going on, but with what results I cannot tell. I have attended five Sunday-school associations and three Sunday-school picnic gatherings, and four special meetings through the county, with reference to awakening the people to greater interest in the Sunday-school work.

Missionary Densmore, Michigan, writes :

So far as figures will tell of my last year's work, they are as

follows: new schools, 20; teachers, 84; scholars, 503, besides visiting and otherwise aiding many more than this. I have sold \$315 66 worth of books and \$46 of papers; have given to needy schools \$255 37, distributed 54 Bibles and 101 Testaments, visited 228 families, given 92 addresses, and have travelled 7355 miles.

These figures would have been largely increased, especially new schools, had it not been for the unusual number of stormy Sundays. I have lived in Michigan fifty-one years, and never knew such a year for rain and snow. We have had five months of sleighing.

A summary of my fifteen years work will show that I have organized 263 new schools, with 1185 teachers and 6843 scholars. Visited and otherwise aided 419 schools, with 7132 teachers and 53,853 scholars. Have made 1522 addresses, visited 2308 families, distributed 199 Bibles and 522 Testaments, sold \$2578 30 of books and \$755 79 of papers; have given to needy schools \$2565. I have travelled 111,073 miles; have lost three months with sickness (myself) and two months with sickness and death of my son; have spent four winters East in the interest of the Society, forming many new and very pleasant acquaintances, which has given me great encouragement in my work.

The most pleasant experiences I have had, and I think the most profitable, have been with the families in their *homes*.

Last fall I called upon a poor family who lived off the road, back in the woods. (They were Catholics when I first called on them, five years ago, now the man is superintendent of a Union Sunday-school.) The children saw me coming, and ran to meet me—four of them. The man was lame from a wound in the army, and the woman was sick. I can't say whether *they* were blessed by my coming, but *I* certainly was. When I left the children followed me to the gate, where I gave them some nice picture papers and cards, for which they thanked me, and one little girl said "Let's kiss him," which of course was reciprocated. I said, "Now, you must be good children till I come again." "We will," they said. "But," said a little boy, "when will you come again?" "Oh," I said, "it may be a month, and it may be a year or five years; I can't tell." Just four weeks after that I called again. No little ones came to meet me, though the mother hastened to make known her grief. The diphtheria had taken all their children away. I asked the afflicted parents if they could still trust in God. "Oh yes," they said, "like Job, though he slay us yet will we trust him." I *know* my call was appreciated then, and I expect those children will be waiting at *another* gate for my coming.

A few years ago I was sent for to visit a poor family of eight

children. They, too, lived back in the woods. The mother had recently died, the only Christian member of the family. I comforted them as best I could, and before leaving I said, "Now let us go to the Strong for strength," and kneeling down they all gathered around *me* instead of each kneeling by their own chair. It was easy to call upon the Lord, for he was not afar off. Rising to our feet, one little girl said, "Why, seems as if ma was here." But it was the Lord who anticipated me. As I left the house the children all followed me to the gate, and the father said, "You must come and see us as often as you can, and continue to pray for us, for we have no one to pray *with* now." Can the value of these calls be computed with *figures*? These are only *two* of the 2308 calls I have made; and if I have not received a blessing from *each* one it has been my own fault.

Rev. Thomas Wright, of Michigan, relates his experience in exploring several counties, and pays fitting tribute to three missionaries of the Society, who have lately passed to their heavenly reward. He first notes

AN EXPLORING TRIP.—OGEMAW COUNTY.

The first place we stopped at was Ogemaw Springs. The people here had tried to have a Sunday-school, but it needed encouragement and harmonizing. The Sunday-school was reorganized, with a constitution placing it in care of the American Sunday-School Union. The next morning we started for a settlement ten miles away, which we supposed was the nearest one to be found, but after going half the distance without seeing a house, we discovered six men chopping together near the road. On inquiring if they would like to have a Sunday-school put into the neighborhood, "Don't hardly know," said one; "we are a pretty hard set here; should like it for my part, and will do all I can for it; we are building a school-house, and as it is most done, we could have a meeting in it." All agreed to circulate the notice for a meeting to be held the next night. We then went on to the settlement of which we had first heard. Returning the next day to meet the engagement at the new school-house, we had a memorable meeting. All were united in the organization of the Sunday-school. One of the settlers, who had been a school-teacher, was selected as superintendent. A man in Saginaw gave three dollars towards procuring a library, and the people themselves raised the balance.

CHARLEVOIX COUNTY.

Over the hills to the N—— district. Though our meeting the

next day was prevented by a wedding in the settlement, we appointed another, and started a Sunday-school.

Went on to the next district, made up mostly of young families, whose parents were much given to social amusement. The first call we made was upon a good lady of riper years and more sober views, and we asked her what she thought about organizing a Sunday-school in that district. She shook her head, and said, "It's of but little use to try; if you had come along with a fiddle under your arm you might do something." But we went on through the neighborhood, and invited them to meet me at the school-house in the evening. They did so, and the Sunday-school was planted in their midst, with an excellent Christian young man for superintendent.

IN MEMORIAM.

This year has been remarkable for the death of three of my former associates in connection with the Society's operations in this State. The first, that of Rev. L. M. Hunt, who received his own early religious education in a mission Sunday-school, and who in return paid back many-fold to the cause the benefits he had there received, in his wise, zealous, and successful labors to plant the Sunday-school among the waste places of the Saginaw valley. Next, Mr. E. S. Ingersoll, who was for a still longer period in the service of the Society, and who will be long remembered for his fervent counsels and exhortations among the people and children of his extensive field, entered into his rest. Then followed the Rev. James Ballard, formerly Sunday-school missionary in Kent and adjacent counties. He was a man of large and sanctified enthusiasm in whatever he undertook, whether as teacher, pastor, or missionary.

C. C. Bicknell, Cedar Springs, writes:

In the formation of Christian society in our new settlements the Union Sunday-school is almost always first, next the preacher, then the church. And so it has been well said that the Sunday-school missionary is a John the Baptist, with the inscription on his banner, "Prepare ye the way of the Lord." The great forerunner "came neither eating nor drinking," and the Sunday-school missionary must know little of home comfort. He can tell of wearied limbs and blistered feet, of sleeping in barns, or with no shelter. Yet many endure greater privations for mere worldly gain; and those whose precious privilege it is to bring joy and gladness should be the last to complain.

In the forty months I have been connected with the American Sunday-School Union God has helped me to organize 111 new schools, containing 5700 scholars. From all of these schools I

have not late returns, but I think at least twenty of these have grown into churches. Most of the schools organized the last year, where a religious meeting had never been held before, have now regular preaching service.

I believe I have never planted a Sunday-school where in some way the light is not still burning. Its locality may be changed, or for a time it may be dimmed, but with increasing brightness it will yet shine on, until lost in the light of the millennial morning.

Mr. Ensign adds :

We have reason to be grateful for the divine favor that has been manifest towards this work. Many strong and generous friends have been raised up to strengthen the Society in this district, both by their influence and means, and several of our business men have assumed each the support of a missionary, from whom they have monthly and quarterly reports, and universally this investment has proven satisfactory to the donors. Would that many others would follow in this channel. By a small outlay this whole West can be provided with Sunday-schools. One hundred prosperous business men, if each would send a representative to this work for the children, could plant 1000 Sunday-schools annually, if not 1500 ; and who will say that the saving of the boys and girls in this great West is not of *first importance* ? Our *report* shows that over half of them do not *now* attend Sunday-school. Our *experience* shows that they will gladly come when invited and the opportunity is given them.

The kindness shown to this cause by the press, and by the great railroads and transportation companies, has been unsurpassed by that of any previous years, for all of which we are sincerely grateful.

One who has been long identified with the Union in the Mississippi Valley has been "gathered to his fathers" during the year. Few such lives have been lived in this generation. He loved his work for Christ's sake, and gave himself to it with singular devotion, and the memory of that consecrated life should be cherished by all members of this Society. Father Corey has finished his work and entered into rest.

OHIO AND INDIANA.

REV. B. W. CHIDLAW, *Missionary*.

At the close of my forty-and-fourth year of missionary service under the commission of the American Sunday-School Union, and the seventieth year of my age, through the favor of God I am blessed with vigorous health, and find pleasure in my chosen work. As usual, my labors have been directed to the promotion of the Sunday-school cause, in its extension and improvement, seeking spiritual results in the salvation of precious souls, and their Christian culture. My time has been largely employed in attending county and township Sunday-school conventions, visiting and addressing schools, and looking after the interests of our neglected and ignorant juvenile population, and in preaching the gospel as opportunity offered. In our State reformatories for boys, and industrial homes for girls, with over a thousand inmates, my Sunday-school missionary services have been welcomed and appreciated. The Sunday-schools in these institutions use our "Hand-book," a very helpful manual, highly esteemed by the officers and inmates. I have also labored for Christ within the walls of our State prison. The Sunday-school is attended by five hundred of the prisoners, most of them deeply interested in the study of the Holy Scriptures. The Bible-school and the voluntary labors of the teachers is recognized and acknowledged by the prison authorities as an agency of real power in promoting good order and discipline, as well as in the reformation and improvement of the prisoners.

In travelling over my broad field, I find frequent and hopeful opportunities for Sunday-school missionary labors in our county infirmaries and children's homes. The condition of child-life in our poor-houses is often very deplorable, in regard to their social, intellectual, and religious training, and the Sunday-school is always, when established and faithfully sustained, a welcome helper in teaching those little ones the knowledge of God and salvation.

In the work of exploring destitute localities, organizing new Sunday-schools, and reviving old ones, introducing the divine

text book, and our juvenile Christian literature, I was aided by two faithful and efficient missionaries, Rev. C. N. Pond, of Berea, Ohio, and Rev. Jos. H. Sedgwick, of Seymour, Indiana.

THE RAIKES CENTENNIAL IN LONDON.

Honored by the Board of Managers of the American Sunday-School Union with the appointment as a delegate to represent the Society at the memorial services held last June, I attended and participated in that great celebration. I also represented, by request of its officers, the "First-day, or Sunday-School Society," organized in Philadelphia in 1790, the oldest existing association formed for the advancement of Sunday-schools. It preceded the Philadelphia Adult and Sunday-School Society, out of which grew the American Sunday-School Union.

Responding to the cordial invitation of the London Sunday-School Union, the centenary celebration secured the attendance of over five hundred foreign delegates, representing fourteen Christian nationalities, friends of the Sunday-school work from all parts of the world, who, with one accord and in one place, came to thank God for one hundred years of Sunday-school history, and to gather new power, that greater results may be achieved in the century now entered. These memorial services were inaugurated in Guild Hall, the Lord Mayor of London presiding, and addressed by Christian men of high position and eminent services in the Church and in the State. Noblemen, peers of the realm, with a truly Christian spirit and glowing eloquence, advocated the claims of the Sunday-school cause, and emphatically endorsed its great usefulness. For four days, in the Memorial Hall, Sunday-school topics, practical and important, were presented in able papers, followed by free discussion. Four evenings popular meetings were held in four large halls, or churches, in different parts of the metropolis. One day was spent, under the direction of the London Committee, in the Crystal Palace. The singing of Sunday-school hymns by five thousand trained voices from the Sunday-schools of London was a notable and never-to-be-forgotten feature of that happy day of relaxation and social enjoyment by the foreign delegates and their genial and generous British

brethren and co-laborers. The sacramental meeting, held on Friday evening in the Metropolitan Tabernacle, Rev. Charles Spurgeon presiding, and two thousand five hundred communicants from all Christian lands, and representing all branches of the Christian Church, was a service of remarkable interest and great spiritual profit,—an unprecedented manifestation of true Christian union and gospel fellowship. On Saturday morning, in the presence of an immense assembly, on the Prince Albert Embankment, that distinguished nobleman and humble Christian, Hon. Lord Shaftesbury, unveiled the beautiful statue of Robert Raikes, erected by the Sunday-school scholars of England in honor of the man of Gloucester. A concert in the Prince Albert Memorial Hall in the afternoon closed these delightful and impressive memorial services, and the delegates, cheered and encouraged, separated to meet no more.

At the request of the London Committee I spent a week participating in centenary meetings at Stroud, Gloucester, and Exeter, where large and enthusiastic services were held, especially in Gloucester, where Mr. Raikes, in 1780, opened his first Sunday-school, in a loft in Catharine's Street, which I visited, and stood on the oaken floor of a room of small dimensions, where a great work commenced, with a score of street Arabs, that now numbers over 13,000,000 of youth and adults taught of the Lord in the Sunday-schools of Christendom.

Having finished my labors in England, I spent two months in my native land, among the mountains of Wales, where the Sunday-school as an educational and evangelistic agency during the past ninety years has accomplished so much good, and won such glorious triumphs for our common Christianity. As a representative of the American Sunday-School Union, and a missionary in its service, I was most cordially received. Having retained the language in which I was born, it gave me great pleasure to address large and interested audiences at centenary services held in different parts of the principality. The Sunday-school work is the glory of Wales.

In England the children of the poor have the Sunday-school, but in Wales, old and young, rich and poor, begin their lives in

the Sunday-school, and they never sever their connection. In the Sunday-school the children learn to read and revere the Bible, and they never quit the school or forget the Bible. In the Welsh Sunday-school there is but little machinery, and but few appliances to make it attractive but the Welsh Bible. This seems sufficient to hold the masses faithful to Bible study and the duties of a Christian life.

In September, after a prosperous journey, and relaxation for over four months, the good hand of the Lord returned me safely to my home and field of labor with new vigor for future service.

During the year I preached 103 times, made 132 Sunday-school addresses, wrote 342 letters, and travelled 18,000 miles. Cheered and encouraged by the confidence and sympathy of the Board, and grateful for the continued kindness of E. S. Jaffray, Esq., of New York, by whose liberality I am supported, I enter with much encouragement upon another year of service on the Sunday-School Union missionary field, trusting in the guidance and help of him whose I am and whom I serve.

Rev. C. N. Pond, Berea, reports :

I find a very urgent need for missionary labor. In Ohio alone *a half million children and youth* are wholly outside of our Bible-schools. In the very first township visited, though well supplied with churches, I learned by careful inquiry that fully five hundred of the youth were spiritually neglected. Three schools were planted, which gathered many of them in. "The towns have grown away from the country," was the remark of an observant pastor. Another noted the tendency in rural churches to remove into the villages, thus leaving the country population unsupplied. To supply the wants of just such, and of other classes of the neglected, it is safe to say that Ohio and Indiana need at least *two thousand new district Sunday-schools*.

Fifty-one schools have been organized by our Society in these two States the past year. An encouraging proportion of the schools continued through the winter. The prospect for permanence is excellent. In attempting to advance the general ideal of instruction through the Bible lesson, it has been my privilege to hold institutes, conventions, normal classes, drills, and teachers' meetings, as well as to deliver general addresses and sermons. A generous friend has contributed \$600 to support a worker in South Carolina during the ensuing year.

PERMANENCE OF THE WORK.—The writer has had the satisfaction of preaching to the Forestdale Sunday-school, in Cuyahoga county, established by one of our missionaries thirty-three years ago. He is also personally acquainted with another locality where, forty years ago, the Union planted a school which has been in operation, with some intermissions, ever since. "All these strong churches owe a great deal to the American Sunday-School Union," remarked a grateful pastor in the Lutheran Church, "for thirty and forty years ago it assisted us in our weakness."

PENNSYLVANIA.

Rev. C. Reimensnyder, Lancaster, writes :

More work has been done last year, and with apparently better results, than during any previous year of my missionary service for nearly sixteen years. This is to be attributed in part to the improvement of the *field*, and perhaps still more to increased *family visitation*. A larger number of schools was organized, visited, addressed and aided ; and many encouraging letters were received showing the utility of the work done. I am glad to say that Christian people, throughout my field, appreciate more and more the importance of this work, and contribute with increased liberality and cheerfulness toward its support.

Much missionary work is still needed in certain sections of my field. At a number of points new schools should be organized. Many existing schools have no lesson papers, few if any question-books, poorly qualified officers and teachers ; and if we can introduce into such schools helps and better methods of instruction, our work is scarcely less important than when we organize new schools. A wide field of usefulness is thus open before us, and demands the continuance of the work.

J. B. Baughman, East Berlin, writes :

The past year my work covered York, Adams and Franklin counties. At least one-half of the children on my field have not been attending Sunday-school, and we have to be contented sometimes with poor school-houses to hold our Sunday-schools in ; churches being too nice, as many thought, for the children to go in. No wonder congregations are formal, lifeless and dead.

We find visiting families to have a very good effect. In a village in Adams county, after canvassing carefully, I found many destitute children. I had no other place to meet suitable but a private house. The first Sabbath we had twelve or fifteen ; the number increased till we had sixty. Some were children of

Catholic parents. Small cards and other small gifts got them interested to study, and none are absent unless prevented by sickness.

There is a marked change in the teachers and superintendents all over my field; there are few who do not feel the responsibility and also the need of making a preparation of the mind as well as of the heart.

Prayer, teachers' and children's meetings, and in some instances protracted meetings, were the outgrowth of the Sunday-school. We see many blessed and happy results of our labors, as well as receive some very encouraging letters from all parts of our field.

Rev. R. Crittenden, Bellefonte, reports:

My field of labor in Northern Pennsylvania has included three additional counties the past year. Eighteen new schools have been opened, and, with one exception, well sustained, in places for the most part destitute of any other public means of grace. For the encouragement of teachers and others, chiefly in the more needy rural districts, I have served in thirty-eight institute sessions. Not less than fifty schools have been thus encouraged that are not included in the seventy-seven schools visited and variously aided during the year. At these week-day gatherings every religious denomination on the field has been represented, and a most delightful Christian spirit, witnessing to "the unity of the faith" among all God's people. Although we cannot report any considerable number of conversions, or accessions from the schools to the churches, there is gratifying evidence of a deepening interest in the work.

NEW JERSEY.

J. K. F. Stites, Camden, reports:

Many new schools have been organized in destitute localities, where no religious advantages were enjoyed, and as the consequence complete spiritual ignorance prevailed. Into these schools large numbers of neglected children and youth, and, in many instances, adults also, have been gathered. The influence of these schools for good upon the surrounding neighborhoods is incalculable. Humanly speaking, this is the only way in which this class can at first be effectively reached. The work is arduous—many difficulties to be surmounted; it is, nevertheless, a delightful work—God blesses it, and I love it. Beside these new organizations, I have, during the year, visited and otherwise aided a large number of weak and needy schools, for all which I have been abundantly rewarded in the good results manifested. There

have been reported to me from these schools, during the year, over two hundred hopeful conversions. Truly hath the Lord wrought great things. To his name be all the glory. New settlements are springing up over my field. Especially is this the case along almost the entire seaboard, from Cape May to Sandy Hook. Hence the demands upon my time, and for aid, are constantly increasing.

NEW YORK.

F. H. WISEWELL, *Secretary*.

Faithful continuance in well-doing can be ascribed again to our friends in New York, who so liberally support the missionary work of the American Sunday-School Union. Not only has there been a gratifying increase in the sum total of contributions furnished, beyond the amount secured last year, but through such expressions of confidence as have been made, through such prayerful interest in this work as has been shown by the Lord's people, and, above all, through such tokens of God's care and blessing as have been manifested, we have received encouragement and strength for the future which is of more value than money.

So much of labor as we have been able to command for the doing of actual missionary work upon this field has been bestowed in the northern portion of the State. A careful study of statistics, joined with a somewhat extended missionary service in that region, leads our faithful and painstaking missionary, Mr. L. D. Deming, to the conclusion that in the eight counties which comprise Northern New York, about one-half of the children "of school age" are not in attendance upon any Sunday-school whatever.

Concerning Essex county, it is the judgment of our missionary that the forty-four Sunday-schools within its bounds contain only one-third of the children, while the remaining two-thirds are practically without religious instruction. From Lewis county he quotes testimony to the effect that 5000 children are yet uncared for, and receives assurances from officers of the County Sunday-School Association that their organization will co-operate with him most heartily in his missionary work. In St. Lawrence and

Clinton counties combined, there are anywhere from 15,000 to 20,000 children of Protestant parents who are growing up untaught in the Word.

But even with all this unquestioned neglect of Christian education, we do not claim that large numbers of new Sunday-schools are needed in the localities named. Some such new schools are needed, and sadly needed. A dozen or fifteen points where new organizations are a practical necessity are marked for work during the coming year. Doubling the number of Sunday-schools, however, would not bring all the youth under Bible instruction. In this long-settled State what is most needed is the work of ingathering and up-building which Mr. Deming is doing in connection with schools which already exist. From practical experience he declares :

The missionary's work is to encourage disheartened workers and infuse something like spirit into them, until they find, by honest endeavor, how much they can accomplish. This is no place for surface work. A large proportion of the neglected children in this State are within reach of existing Sunday-schools, feeble though they be. The great work is to gather these children in, or to get the schools into condition to reach out for them.

One reason which makes missionary work a pressing necessity in this northern district is found in the evil influence which Roman Catholicism is there exerting, with results upon the young especially baneful. Outside the centres of population a growing tendency toward the Romish faith is common. Says the missionary :

Mr. B. describes to me a neighborhood where he was brought up, with Sunday-school and church privileges, and where now, after twenty years, not a Protestant family is to be found. Another neighborhood, farther to the east, is turning over into the same shape.

In one neighborhood in which I have labored, a vote had been passed at the school-meeting instructing the school-trustees to lock the door against all religious gatherings. Several heads of families declared that they would prefer to have the school-house burned rather than to have it opened for religious services. A few years since, in the old log school-house, good meetings were held, but for various reasons a change has come, until now it is a notoriously hard field.

Seven new schools have been formed during the year. Nearly one hundred and fifty other schools have been visited and aided either by words of counsel and encouragement or by donations. All the new schools were furnished to some extent with necessary supplies, and all have been visited, revisited and nurtured with the most watchful care. More than 4500 miles have been travelled, much of the distance on foot.

At the close of his year's work Mr. Deming has this to say in regard to its general results:

The number of schools organized has been smaller than last year, but the number of living, active schools that mark our pathway is greater.

We are praising God just now for the work he has been doing in Franklin county. Ten schools report revivals, and still the interest is spreading. The first school I organized this year counts fifteen conversions. This school is located at an important point—a backwoods centre, through which many hunters and lumbermen may be reached. When I organized the school the nearest minister said, “You are just throwing money away.” But it proves that an excellent school has been maintained for the whole year, and fifteen persons are counted as having found in that school a new hope in Christ.

NEW ENGLAND.

NELSON KINGSBURY, *Secretary.*

With sincere thanks to the Giver of all good, we record the work of the past year as encouraging. There has manifestly been a growing interest and sympathy in the principles and work of the Society. Our former friends have cheerfully and generously continued their contributions, and many new ones have come forward to aid us; consequently there has been a large increase in our receipts, and more active missionary labor performed than in former years.

W. H. Hall, missionary of the American Sunday-School Union, and Secretary and Treasurer of the Connecticut Sunday-School Teachers' Association, during his service of ten and a half months, besides giving considerable attention to the preparation and publication of the State Association's report and other clerical work,

has devoted his time to missionary work, endeavoring to stimulate effort for gathering in the neglected children, of whom there are over 56,000 in Connecticut alone, between four and sixteen years of age, outside of Sunday-school instruction. He has visited 51 Sunday-schools, containing a total membership of 7446, delivered 66 addresses in schools, conventions, &c., attended 14 county conventions; has arranged and attended, and in several cases conducted, 14 conferences, held for the most part in the smaller country towns of Connecticut. He has visited, in the prosecution of this work, 69 towns, and travelled 5016 miles. Of the results of the conference work, the following are already apparent. One superintendent says:

We were on the point of discontinuing our school for the winter, in accordance with our usual custom, but in the stimulus which this conference has created, we shall continue through the year.

Another says:

The conference held in our church fostered a healthy interest in our school, manifesting itself in increased conscientiousness in the preparation and teaching of the lesson.

Still another says:

Our school received a perceptible impetus from the conference held here, and its effects are plainly visible. The attendance has increased fully one-fourth, and there is an encouraging increase of interest in Sunday-school work.

In response to the pressing call for more missionary work in New England, a few friends very kindly made special contributions for that purpose, and we employed Rev. Frank E. Jenkins, George B. Cutler, George W. Andrews and C. H. Pettibone, students from the Hartford Theological Seminary, to labor in Maine during their summer vacation of four months. A few extracts of letters received from them are sufficient evidence of the need and importance of increased Sunday-school work in this section.

Mr. Pettibone writes as follows:

I started a Sunday-school where there had been none for over ten years, and scarcely any preaching. The poor children, some of them, did not know what Sunday-school meant; and Sunday

was to them a day when they could go fishing and have a good time generally. A woman was appointed superintendent, for, as one man expressed it, "There isn't a praying man among us."

In —, where I organized a school last Sunday, they are in much need of funds to help them to a library. There is an old Congregational church in the place, in which I preached, but it is fast going to decay; and in all this neighborhood there is only one professing Christian man, and he is so old he can do nothing; but there are four or five determined Christian women who are resolved to have a Sunday-school and to teach the children, of whom there are some thirty or more anxious to attend; and they think if they can keep the Sunday-school going, the people will try and fix up the church, and perhaps they can have preaching once more.

One cannot understand the needs here until he has seen them. However great the Sunday question may be in our large cities, it is greater here; for the children have not even the example of Sunday-loving people, and I believe the only institution in the world that can reach them is the Bible school.

Later he says:

I have heard from the twelve schools I organized: all are doing well and increasing in numbers.

Rev. Mr. Jenkins writes:

S—— is a town of 230 inhabitants, and its centre is seven miles from any church. There is a little army of children growing up without the Bible, without hope, and without God in the world. I visited about thirty families, and at last, with much difficulty and after two or three failures, succeeded in organizing a Sunday-school.

I have 10 schools, of which I am proud, all in places which sadly needed them. Six of them I have had to struggle for against the advice and discouragement of everybody, and against utter indifference on the part of the people; but I have had the pleasure of seeing them organized and growing in numbers and interest. The schools where everything seemed to be against the work have generally turned out the best in the end. It rather encourages me, than otherwise, when I go to a place and everybody tells me, "You can't do anything there."

From still another section, Mr. Andrews writes:

My labors for the past week were mostly confined to S——; a sad state of affairs prevailed there. Many different denominations were represented, and, as is usually the case in county

districts, they were at variance with one another. One man described the matter thus: "You see, we used to have prayer meetings, but one man would get up and say something mean about some denomination different from his own, and it would make some one mad, and they would quarrel right in meeting. We ought to have a Sunday-school, but you can't get them united." But I visited and talked until they agreed to organize a school and attend it. When they voted for officers, they showed that the spirit of dissension had passed away by electing them almost unanimously, and the utmost good feeling prevailed. One man, after the work was done, came up and shook me warmly by the hand; and then, rubbing his own hands with delight, said, "I never saw the like of it! We are glad you came among us!" Last year one of the best preachers in the Maine Conference was on this circuit, and attempted to organize a Sunday-school in W. M., but failed. He told me it was a hopeless case. I went there, stuck to the place, overcame opposition, and yesterday my efforts were crowned with success. I feel somewhat proud over this school, as it shows how much more a Union missionary can accomplish than a missionary representing a denomination. The American Sunday-School Union has the right idea, and its men will succeed where others fail.

Mr. Cutler, from his field, writes:

This village contains half a dozen stores, two saw mills, one flour mill, one carding mill, an academy, and two unoccupied churches, though preaching, once in four weeks, has been held in one of them during this summer. During a three days' visit, I called upon over 50 families, and organized a large Sunday-school, with a prospect of increase. If Christian communities could only realize the destitution of religious privileges that exists here, they would rejoice in giving the most hearty support to a society which is doing such a grand work. Here in ——— the people are given to drink, and care not for religious things. I have held four services since coming; cannot reach the parents; but about 25 young people have come out each time. There is not a praying man or woman in the place. At G. R., a little girl of one of the most prominent families was sick and died; as there was no minister within 10 or 12 miles, I was invited to conduct the funeral services. I organized a Sunday-school there, which I found, on revisiting one month later, had doubled in numbers, and it was evident the Spirit of God was there. All, old and young, were enthusiastic in their work, and a most healthy interest prevailed. At ——— I organized a Sunday-school, wholly officered by ladies; the men were in the midst of

haying, and worked on the Sabbath; as they did not take hold and render assistance, the ladies determined that the school should go forward. The superintendent is a live, energetic woman, has four children, and she told me they commenced learning their lesson on Sunday evening, and then came around their father and repeated the whole of it to him, and afterwards began teaching it to other children who came into the yard. As this happens in a family where the father works on Sunday and feels no interest in religious things, and in a community that is wholly engrossed in worldly affairs, it is very gratifying to know. I never before realized the power the Sunday-school exerts for good.

Surely this work was a good training for candidates for the ministry.

**SUMMARY OF MISSIONARY WORK FROM MARCH 1, 1880, TO
MARCH 1, 1881.**

	Schools Organized.			Schools Aided.			Miles Travelled.	Addresses Delivered.	Bibles Distributed.	Testaments Distributed.	Families Visited.
	Schools.	Teachers.	Scholars.	Schools.	Teachers.	Scholars.					
South.....	368	1,719	15,444	665	2,011	18,340	35,741	1,177	916	2,695	4,547
Southwest.....	255	1,093	10,145	331	1,702	16,639	50,616	1,120	1,178	2,211	2,756
Kansas and Colorado.....	179	755	5,773	219	922	8,653	32,193	747	1,152	1,743	2,964
Pacific Coast.....	42	194	1,383	90	361	2,860	3,717	174	229	397	746
Northwest.....	396	1,653	12,813	1,606	4,704	44,189	123,566	2,011	1,458	2,017	7,283
Ohio and Indiana.....	53	277	2,170	182	1,689	17,852	14,684	640	181	322	787
Pennsylvania.....	40	248	1,606	255	2,284	20,220	11,709	353	150	240	1,717
New Jersey.....	30	153	1,440	285	2,096	21,795	11,055	210	44	36	1,275
New York.....	7	26	181	144	208	2,016	4,585	45	50	162	311
New England.....	45	177	1,483	110	637	5,085	10,949	227	118	354	1,010
	1,415	6,295	52,438	3,887	16,614	157,649	298,815	6,704	5,476	10,177	23,396

The Society is under renewed obligations to the AMERICAN BIBLE SOCIETY, for continued grants; to the press, for gratuitous notices of our work; to railway and steamboat officers, for favors; and to pastors, churches, Sunday-schools, and all other donors and friends, for support and sympathy.

THE TEACHERS' HALL, of which a full description was given in the last Report, has proved a most helpful aid to the Society's work inaugurated three years ago in behalf of Sunday-school teachers. The meetings held every Saturday afternoon, under the auspices of the Managers, for the study of the International

Lessons, have attracted attention from all parts of the city. During the winter months the average attendance has been nearly two hundred superintendents and teachers, representing a constituency of over two thousand scholars. The annual address to this class was made by Rt. Rev. Bishop Stevens, of the Diocese of Pennsylvania. Dean Howson was also received at one of the regular teachers' meetings, and made a fraternal address. The reading-table is supplied with Sunday-school magazines and papers for free use, and all friends are invited to avail themselves of these facilities. Meetings of the Philadelphia Association of Sunday-school Superintendents have also been held regularly in the Hall.

NECROLOGY.

During the year, the Society has been deprived of the counsels, prayers, and services of many of its friends.

ABRAHAM MARTIN, better known as "Father Martin," died at Philadelphia, November 8, 1880, in the eighty-eighth year of his age. He was the last survivor of the original Managers of the American Sunday-School Union, and continued his efforts in behalf of the Society almost to the last day of his life. He was the first Recording Secretary—an office which he held for nearly five years. As a Manager he was untiring in his labors, and never absent from the meeting unless detained by sickness or by absence from the city. His counsels and his fervent prayers were ever a sweet benediction. The Sunday-schools of Philadelphia have voluntarily contributed a liberal sum to erect a suitable memorial to his memory.

ALEXANDER KIRKPATRICK, after nearly forty years of service in connection with the Society, died December 6, 1880. For many years he was Superintendent of the Society's Depositories, and had charge of its business operations.

The Ninetieth Annual Meeting of the First-Day or Sunday-School Society also appropriately noticed the death of Mr. Martin as their President and of Mr. Kirkpatrick as their Secretary.

T. M. SINCLAIR, one of the Vice-Presidents of the American Sunday-School Union, died suddenly at his home, in Cedar Rapids, Iowa, on the 23d of March, aged 38 years—in his vigor-

ous prime. He had for many years been actively engaged in Sunday-school work, and deeply interested in the Society, and a liberal contributor to its support. He was its wise counsellor and faithful friend, and in his death the Society has sustained a great loss.

ALEXANDER STUART, of New York, a generous friend and contributor, passed to his reward at the age of seventy, greatly beloved and respected for his Christian character and his large-hearted gifts in promoting the kingdom of Christ.

JAMES BUELL, another generous supporter, died at his home in New York, April 4, 1881.

A. W. COREY, after more than half a century of Christian usefulness, passed to his reward May 18, 1880. He entered the service of the Society in 1827 as agent of the depository in New York, re-entered it in 1840, taking charge of the depository in St. Louis and the missionary operations of the Society in the Valley of the Mississippi. Through him one contributor gave about \$1000 annually, for many years, to aid in furnishing frontier schools gratuitously with the Society's literature.

The veteran missionary, STEPHEN PAXSON, died at his home in St. Louis, April 22, 1881. "Father" Paxson was first brought into a Sunday-school by his daughter Mary, February 1841, received much of his education in the school, and was commissioned as a missionary of the Society April 22, 1848. He organized over 1300 Sunday-schools, into which were gathered about 83,000 teachers and scholars.

But while the Society mourns these losses by death, it rejoices in the tokens of God's favor and blessing continued toward it in increasing measure, preserving the lives of its other officers and agents, enlarging the number and liberality of its friends, and crowning the labors of its missionaries and the reading of its literature with greater results, in schools organized and aided, Bibles and Testaments distributed, families visited, sermons and addresses delivered, and, above all, in the revivals and conversions enjoyed, and churches organized, and preaching secured, in connection with the schools, as reported by the missionaries in various fields. For all these mercies grateful praise is due.

SOME INCIDENTS OF WORK RECORDED DURING THE YEAR.

THE GOSPEL BEHIND IRON BARS.

Rev. B. W. Chidlaw, for forty-four years a missionary of the American Sunday-School Union, has gratefully recorded the following interesting incident during the past year :

Recently on the train near Dayton, Ohio, a young man, in the dress of a laborer, with evident embarrassment accosted me, and said, "You are a minister of the gospel, but I do not know your name. I heard you preach three times in Columbus, Ohio." I invited him to sit with me, and he freely spoke of the great things God had done for him. Without religious training, he grew up an idle, worthless, and dissipated youth. He committed crime, and was sentenced to the State prison for five years. He entered its gloomy walls an enemy to himself, to his God, and to all mankind. Reading the Bible and other good books, attending the prison Sunday-school, and listening to the conversation of the chaplain, led him to think about his soul. "After I had been in prison about a year," said he, "and my mind was interested in religion, you preached a sermon on the words of God from the burning bush to Moses, 'Come, and I will send thee,' etc. Then I went to God, believed in Christ, and entered on my religious life; and for over six years I felt that God had a mission for me to live an honest, useful, and Christian life. After my conversion I redeemed six months of my time. I left the prison with a good trade, good habits, and a Christian. I find employment, with good wages; I save a part of my earnings, help my aged and dependent mother, enjoy the confidence of my friends and the consolations of the gospel that saved me, and I am glad to tell you what God has done for me."

BLACK BOYS AT SUNBEAM CHURCH.

In the neighborhood of Sunbeam Church, in Arkansas, a missionary met a colored boy who has been a faithful attendant upon the Sunday-school since its organization. As the missionary took the hand of this boy in friendly greeting, he was informed by him that a number of his companions, as well as himself, were about to connect themselves with the church on profession of faith in Christ; and he added, "Dey is all from de Sunday-school too, Mr. L." Upon being asked about his daily employment, the boy said, "I picks cotton and does other work about de farm, and I prays all de time." The missionary says, "The simple testimony of this poor, ignorant black boy was of itself sufficient to convince me that the Lord has his own, even among

these poor plantation negroes, and that he will bless any agency that carries the truth to them. When I first taught this boy to believe I also taught him to 'pray without ceasing,' and now, in turn, he has taught it to me."

SIX YEARS IN AMERICA.

Missionary Lewis speaks forcibly of the contrast between the condition of immigrant families when they first reach the steamship dock in New York or Philadelphia as compared with their circumstances and aspirations after they have been a short time in America. He gives the following illustration: "Recently I spent the night at the home of a farmer whom I had known as an immigrant six years ago. I then saw his family of boys and girls living in their rude cabin home. At that time one must have been 'Tanner hungry' to eat at their board; and as for sleeping in the house, the green grass under my wagon on the prairie was far preferable.

"But now think of the change. A very nice, well-finished farm-house stands near the old cabin. The rooms are carpeted and furnished. The one I occupied for the night was neat and pleasant, and the clean white linen on the bed was suggestive of sweet sleep. The meals were excellent. Everything was Americanized and Christianized. At our morning and evening worship the daughters played the organ and sang. The sons were present, and seemed interested.

"As I was bidding him adieu my host clasped my hand in both his own, and commanding his best English, said, with moistened eyes, 'I live in America six years; I got good place—one hundred and sixty acres. I live in Sweden thirty years—I have no land, no home. I work hard for oder man. No Sunday-school. My children love to go to Mr. Lewey's Sunday-school. They wants me not drink whiskey, and they kiss me and cry so; dat makes me cry, and I drink whiskey no more. I zave so mooch dollars. I don't have any pad loock mooch. I can't talk how mooch I tank Mr. Lewey, and am broud you come to my house.'"

Mr. Lewis says that at the public service held in that neighborhood, three-fourths of his audience were of foreign birth; and when he is able to note such marked changes for the better wrought among these immigrants within the space of a few short years, he concludes that Christian work pays most royally.

COURAGE REQUIRED.

"It is not all sunshine," writes a Michigan missionary. "There lies before me a letter from a poor girl, whose age is perhaps fif-

teen years, and these are her first words: 'I write to tell you that we think our Sunday-school will be a failure. The neighbors say that money for books and papers is out of the question.'

"This letter comes from a large settlement, six miles from any village. The children there have been left to grow up without any Sunday-school from the year's beginning to its end; and this fifteen year old girl seems to be the only person who cares whether a school is maintained or not.

"But the American Sunday-School Union says, 'When you take a point hold it. Make your schools permanent.' So I must go to this point, and perhaps spend a week or more, for little Carrie and I must have a Sunday-school there."

A GEORGIA WELCOME.

A newly-commissioned missionary in the State of Georgia says of the section in which he labors, "The necessity for missionary work cannot be told nor its importance overestimated. Our pastor said to me, 'Thank God for putting it into the hearts of good men and women to send a missionary among us to visit from house to house. I have been praying for it for thirteen years. I can give you work enough for a year among our own churches, and the other denominations are as needy as we.' Other pastors of various denominations bore similar testimony to the necessity for personal missionary work."

HOW IT IS DONE.

One week ago last Sunday I was crossing a new railroad at a point where the people have put up a few cheap buildings right in the woods, hoping to secure the location of a station there. I halted a moment to talk with a couple of boys, and while giving them papers, two other boys came out for some, and within ten minutes I was surrounded by at least a dozen rough, ragged, good-natured boys.

Soon the girls began to come out. Then the parents were curious to find out the attraction, and really I didn't know but I should be called on to surrender. But I kept on handing out papers until each new-comer was supplied. Then I asked if they had a Sunday-school, and was answered that they had not. "Would you like one, so that you can have something to read every Sunday?" "Yes," was the quick reply. One big boy said, with great emphasis, "I'd like one, if I can get something to read."

"Whom can we get for superintendent?" was the next question. A boy replied, "You can get that old man over there; he is the only Christian man there is in these parts." I

went to see the man indicated, who said he would serve if they could do no better, but he knew a young man about two miles away who had recently moved in, and he thought we could get him.

Leaving an appointment for my speedy return, and charging the boys to circulate notice for a meeting, I went on to my destination. When I came back I found a houseful of people. The young man was sent for and made superintendent, the other officers being ladies. When the organization was effected I said to them, "Now what shall we have to read, and how shall we get it?" This was thought to be "a stumper."

I tried to raise five dollars by giving one dollar myself, but one man said he didn't believe there was five dollars in the settlement. Then I told them about a certain Mission Band away down in New Jersey, and how they had raised thirty dollars by working for it. "Well, we'll *work*," said a boy, "if you can tell us where to get the money for it." A railroad man was present, who said that he would give the boys a small job if they would work cheap, which they promised to do.

It was figured that a good outfit for the school, including library and lesson leaves, would cost thirty-one dollars. A donation of twenty dollars from the Jersey Mission Band, and one dollar from the missionary, left a balance of ten dollars to be secured. "How long can you wait?" was the general inquiry. "Just as long as you can wait for your books," was the reply.

The books were delivered into the hands of the librarian the next Saturday, to be held until paid for. The treasurer then reported, "We have got half the money pledged, and expect to have it all one week from now."

CATTLE AND CHILDREN.

The self-denying love which is usually shown by parents for their offspring occasionally shines out in bold relief against the dark background of scrimping selfishness exhibited towards sons and daughters in some unfortunate homes. In a Kansas cabin, whose owner has more children than any one else in that district, the missionary was told by the father that his boys could not go to the Sunday-school even if one were organized, because they had no jackets. "Was that your herd of cattle that I saw driven across the prairie into the Indian Territory?" asked the missionary. "Yes," was the reply. "How many head of cattle have you?" "About one hundred and fifty." "You own one hundred and fifty cattle," said the missionary, "and yet you cannot afford to buy coats for your boys?" The subject of con-

From here the news spread to Mallard Creek, and I was called to go there. At the appointed time the house was overflowing, and I had to take my stand in the middle of the floor and talk to people all around me. Being a pleasant day, a number of babies (I won't say how many) had been brought out. These added to the noise, if not the interest, of the occasion, by a series of yells now and then, and it was with great difficulty that I could raise my voice above the general din. But the school was organized, with a prospect of being well recruited from the *baby class* in a few years.

Of course the people are not all saints, either in morals or Bible knowledge, in this southwestern country. At one point a man accepted with reluctance the position of secretary in the school. Said he, "It will bother me mighty bad, though, because that is the day I have took to hunt my hogs before this." Another, in order to justify a wrong, quoted the Bible as saying, "When you are in Rome, do as Rome does." Another man was in danger of forming a political prejudice against Christ because the Bible stated, as he said, that he was "a friend of *Re-publicans* and sinners." Still another old gentleman, who had lived long enough "to see a heap of things in his time," declared the earth was flat, and said he could prove it from *the Bible*. In order to prove it by *science*, he tested the matter one day by driving a nail in a tree, and from it suspended an iron wedge by a string. Then he got up at midnight, and sure enough, just as he expected, the wedge still hung down the tree!

AMONG THE PINK BEDS.

A missionary laboring among the Pink Bed Mountains in North Carolina finds his visit a great treat to the people. He writes, "I had a good meeting yesterday, when three settlements united their forces at Big Sycamore Bend. This meeting occasioned a lively stir among the good people of North Cove.

"They said they had never before been asked to 'talk out in meeting,' and answer Bible questions. Hence I was obliged to answer my own interrogatories, until the embarrassment had somewhat worn off. One man said he had never been used to talking back at a preacher, except when he meets one running for the Legislature. Another, who rejoiced in having a smart son at home, said, 'I wish my boy Joe was here; he'd stand up to them questions till sundown next week, so he would.'

"An old miller came up to the table where names were being enrolled, and after apologizing for his floury appearance, asked if he might take a hand in the new Sunday-school. 'I've not been in a meeting like this,' said he, 'since I was a youngster.'

God bless you. It is nigh on to twenty-two years since I first came to this settlement, and I must say to-day is the youngest-feeling day I've seen since I left the home of my childhood in good old Virginny.'"

A PIONEER AMONG PIONEERS.

That the Union Sunday-school is indeed the foremost pioneer Christian agency, and that the Union Sunday-school missionary does not build on another man's foundations, is well shown by recent winter work, done even as far north as Ottertail, Todd and Wadena counties, in Minnesota.

Five schools were organized in that region by one missionary in a single winter month. In four instances the gatherings convened by him for the purpose of Sunday-school organization were the first religious meetings ever held in those localities. These new schools are in a timbered country, and with but one exception, at present will meet in log houses. One of them was organized in a dwelling in a new neighborhood, where they have no school-house as yet. A half dozen families agreed to meet every Sabbath to study God's word, and were properly organized for that purpose. They will meet from house to house until they build a school-house.

QUEER SERMONS—HOPEFUL APPLICATION.

In a report of his spring work, one of our Southern missionaries mentions hearing a colored brother preach a sermon on the four seasons, and declares that the discourse was closed in the following seasonable style, so far as spring was concerned:

"My bredren, in concludement, 'low me to say, April is de mos various season ob de yeah. Go wid me, for example, down to de farm soon in de mornin'. Dar you see fire in de log heap, and fross on de fence, sunshine one minit, and rain-shower de nex minit. De troof is, my bredren, if all de months ob de yeah war to move into town and set up shop wid dar 'ppropriate sign-boards, you would see de bigges' letters on de door ob April, readin' on dis wise: 'All sorts of wedder an' udder young vegetables, wid thunder-showers an' strawberries trowed in for good measure.'"

At the close of this unique discourse the missionary asked permission to add one more to the list of April varieties, by organizing a Sunday-school, which would be a new thing for them. One of the leading brethren expressed himself strongly in favor of this proposition, saying, "Yes, sah, dat is jest what we needs, in order fur to carry de moral lightnin' ob de gospel straight home from de pulpit to de family circus."

The next speaker took a decidedly business view of the matter.

"I don't see," said he, "de needcessity fur to take up any more time on dis pint ob de subject, but now let us go on to de important variations concernin' ob de plan how to liff de collection needful fur de books."

TWICE SEVEN YEARS.

A Sunday-school in Montcalm county, Michigan, still cherishes the liveliest gratitude toward the Sunday-school of the Presbyterian Church at Rome, N. Y., because of aid rendered at its organization fourteen years ago, and for fostering care bestowed during its earlier years. A former superintendent, on behalf of the school in Michigan, has recently conveyed the following expression of unfailing gratitude to their unforgotten friends in the Empire State:

"Once more our esteemed and mutual friend, Missionary Densmore, has called to our remembrance the debt of gratitude and love we owe to you for the timely help we received from your hands in the organization of our first Sunday-school in this our then wilderness home. Almost fourteen years have passed since that time, and our wilderness has given place to pleasant homes and fruitful fields. Our winding paths, marked only by the woodman's axe, have been succeeded by fine gravelled roads. The humble kitchen, where we met for two years and eight months after our school was organized, has given place to a large and noble structure. The footprints of the deer and the howling of the wild denizens of the forest have grown unfamiliar, and our eyes and ears are now accustomed to lowing herds and gentle flocks. We are blessed with railroads and thriving villages, and with all the busy hum of active life; yet none of these form a more important part of our history, or are looked back upon with more grateful feelings or tender remembrances, than is the organization of that first Sunday-school for which we are so much indebted to you. As I was the choice of that school as its first superintendent, and remained such for nearly nine years, I know well the many substantial tokens of the interest you felt in us. Many were the hearts made lighter and homes made happier by the gifts received from you. Some of the poor and destitute of our rude homes might perhaps date their first aspirations to be truly noble and good to the thought that somebody loved and cared for them, even though strangers, and separated by many hundreds of miles. In expression of the gratitude we feel to you who so nobly came to our assistance in the hour of need, I can only say from our overflowing hearts, Thank you for all the kindness you have shown us. Long may you be spared to send sunshine and gladness to other hearts, other homes, and other neighborhoods."

"BUSH GRADUATES."

A lady residing in T—— gives a very amusing sketch of the ways and words of the illiterate men who call themselves ministers, and exercise their gifts among the mountain regions of that State. Upon completing the picture, she says of these men who pride themselves upon their ignorance, pour contempt upon education, and scoff at a trained and paid ministry:

"When you count half a dozen such men in nearly every settlement, who, like sensitive sores, are easily bruised, you see how hard it is to get along. If any other church starts a Sunday-school they are greatly alarmed lest that church should project its faith and usages upon the children. But if the Sunday-school missionary organizes and supplies the school, while these men still look upon it slightly askance, they yet feel that somehow they have cleverly gained a little from abroad.

"Some of our best and most sturdy schools are those planted by that evangelical Society which appeals to no prejudice, and only addresses itself to the understanding and heart. The important truths it inculcates are broadening and elevating the views of the children, so that in a few years, when the untiring reaper shall have gathered home a goodly host of these 'bush graduates,' our mountain districts will be revolutionized in methods of thought and action largely through the American Sunday-School Union."

"A SORT OF NOAH'S ARK."

Alluding to the wide diversities of character to be found on the frontier, a representative minister of the gospel from the Northwest, in pleading for the work of the American Sunday-School Union not long since, said, "It is the misfortune, and it may be said to be the calamity, of the West that almost every town and settlement is a sort of Noah's ark, in which are gathered representatives of every genus and species of the ecclesiastical creation, not always, however, so peaceful and happy as we suppose the animal creation to have been in the ark."

A practical illustration of this comes now to hand from a Nebraska settlement, in which a missionary has been laboring. He says, "After deciding that a Sunday-school should be organized here, my first work was to seek out a suitable person for superintendent. While engaged in this search I drove up to a little sod-house. The tones of an organ came pealing out, and I caught sight of a dainty lace curtain in the window, a dark-green carpet on the floor, and a small case of books in the corner. In this house of sod lived a young lady who had been educated in an Eastern home, but reverse of fortune and ill health of the father

had driven the family to the Nebraska prairies. As I drove on from one little sod-house to another I found scarcely two families with the same church preferences, and yet all desired a Sunday-school, and nearly all seemed to miss keenly the religious advantages formerly possessed by them, and to appreciate the offer of help.

"Eight o'clock found us gathered in a larger sod-house to organize the Sunday-school. The little kerosene lamp revealed many strange incongruities in that audience of fifty people. Almost every class was represented, from the rich cattle dealer, who owns ten thousand head of cattle, and who has a most comfortable home, down to a poor Bohemian, who lives in his wagon and eats with a wooden spoon. Then there were solid Christian men there too, whose faces lit up with old-time joy as we began to sing just as they used to 'back East.'

"As I looked into the faces of those people I could see that memories were being revived, and that thoughts of the old church and pastor, and the day when they were accustomed to Christian work, were thronging through their minds. I felt that in answer to the question, 'Can we not help to build up a Christian community here?' many a resolve was made, and many a 'I can and I will,' heard only by God, was spoken."

A WISE PRESCRIPTION.

"Our Sunday-school is about dead, and we expect to bury it next Sunday. Can't you attend the funeral?" was the salutation recently given to a well-known Sunday-school missionary, as he was making his way through a little lumber town in Michigan.

"I don't preach funeral sermons," responded the missionary. "My mission is to heal the sick and raise the dead (Sunday-schools); if you will get the people together, I will try to bring your Sunday-school to life."

So when the people were assembled, and the missionary had duly felt the pulse of the patient, he made the following diagnosis of the case and left the following prescription: "I perceive that you have been running your Sunday-school on Dr. Tanner's plan of going without eating until he is nearly starved to death. All it needs is nourishment. If you will get a good library of healthy religious reading—give each pupil one of the books every Sunday morning—stimulate with good singing—use the lesson helps freely every night and morning for tonic—keep your hearts warm with love to God and each other, and raise money to pay your bills promptly, your Sunday-school will soon be strong and healthy."

LOST CHILDREN.

One evening last month, while out on a long tour to the new country of the North, the sad news, "*A child lost in the woods,*" was brought to the village where I was stopping for the night. A shudder of sorrow passed through the hearts of the people, and sympathy for the agonizing parents was keenly felt by all. The circumstances are these:

A man with his wife and two little boys, one four and the other eight years old, living about ten miles north of town, went out into the great woods, a short distance from home, to gather blueberries. For a while they left the little fellow in care of his older brother. In time they got separated, and the youngest was heard crying only a few paces distant. The brother ran to get him, but he was gone. The parents hastily began to look, but finding no trace of the child, some of the neighbors were called, and the search continued until dark. Next day a hundred joined the search, but returned in the evening with no tidings of the lost boy. That night the whole country and the two villages near were aroused, and the next day business ceased, mills closed, and three hundred people turned out, scouring the woods thoroughly all day, for miles around, but without success. Weary and discouraged, they returned at night with many strange conjectures as to what had become of the poor lost child. Some thought that a bear had carried him away; some that the wolves had devoured him; others that he had been drowned in the creek or sloughs; while others judged that the Indians had captured him, and so nearly all gave up the search. Yet there was a ray of hope. A few, about a dozen persevering ones, who thought that he was still in the woods, renewed the search next morning, and early in the day *they found the child*, alive but weary, worn, hungry, and almost naked. A thrill of joy and wonderful relief from suspense was felt by all, and none but those who have had like experience can ever imagine the gush of rapture in those parents' hearts when their long-lost darling boy was restored to their bosoms.

There is always something more strangely sad in the news of a person lost than that of one dead; but sadder than the fate of this little boy lost for three days is the fact of the thousands and tens of thousands of children in our own land who are out of the Sabbath-school, away from Christian sympathy and instruction, wanderers in earth's wilderness of sin. Sadder yet the danger of their being lost for eternity! How precious the privilege of searching and finding the lost ones, and bringing them home to God, to Christ, to heaven!

FIRST TO OBJECT—FIRST TO VOTE YEA.

"I don't believe in Sunday-schools anyway, and I shall not allow our new school-house to be used for any such purpose," said a school trustee in a fine farming community at the West. But the missionary knew that it was quite possible with God to work a change in that man's opinions; so when the new school-house was completed last November, the missionary was on hand to pay our friend the trustee a visit. Following his host about the farm and talking with his children, he finally asked Mr. Trustee if he didn't think it would be a good plan to get the neighbors together and have a dedication day for their new school-house. "Well, yes," was the reply, "I suppose that would please the children, and I wouldn't mind going myself." So the first religious gathering was held which had ever convened in that neighborhood. The missionary says of this professedly anti-Sunday-school trustee, "He was present with all of his family, and I noticed that when those wishing to unite in a Sunday-school organization were requested to raise their hands, his was the first hand up. A good man was chosen superintendent, and it is believed that this school, born in November, will survive the winter storms."

ALL SORTS OF BIRTH-PLACES.

A missionary gives a sketch of some of the places in which Sunday-schools have been born:

"The American Sunday-School Union instructs its missionaries to organize Sunday-schools where needed. It is not unfrequently the case that there is a demand for a school where there are no suitable accommodations; and so your missionary has organized Sunday-schools in the church, in the beautiful country school-house, in the private residence, in the slab shanty, in the log-cabin, in the cattle ranch, in the sod-house, in the dug-out, in the lumber camp, in the depot building, in the dance hall, in the prairie grove, in the grand old woods, and last Sabbath in the big saw-mill. I have seen the Sunday-school born among the rich with every needful supply, and born without a shelter, with none to give a dime for its outfit. I have seen the little one become a thousand, the Sunday-school of the log-cabin become, under God, as a mighty moral lever underneath the community, lifting it upon a higher plane of Christian light and living. So many of the men our country has delighted to honor have come from humble country homes, the American Sunday-School Union should make haste to establish a Sunday-school in every country school district, that as this mighty force of intellect is coming from these homes, it may come richly laden with that preparation, that furnishing the Christian religion alone can give.

"It is not often there is so much enthusiasm manifested at the organization of a Sunday-school as last Sabbath in the big mill. The large audience, the strange surroundings, the beautiful situation, the lake, the pine forest, the beginning in the woods—all were inspiring. Both schools organized last Sabbath were where no religious meeting had ever been held, except as the Indian may have for ages past here bowed before the Great Spirit. Both of these schools will doubtless grow into churches."

THE NEEDS OF CALIFORNIA.

A missionary in California writes, "The field is so large that I do not know which way to turn. In the northern portion is the field of greatest need; there are few ministers there, and fewer schools. There is also much work to be done here. I know of seven places in the northwest of this county where there should be large and flourishing Sunday-schools, but now there are none at either point."

A PASTOR'S TESTIMONY.

Rev. Albert Bushnell, pastor of the Congregational Church, Geneseo, Ill., who has been spending part of his vacation in Dakota, writes:

"I saw, as never before, the pressing need for the missionary work of the American Sunday-School Union. It stood out, to my mind, more forcibly than when I was in Nebraska three years ago."

FALLING AMONG THIEVES.

A Texas missionary, one hundred miles from home, recently had his ponies stolen, and was obliged to leave his wagon behind him. By dint of vigorous pursuit, however, the two thieves were captured, and one pony was recovered. The other pony had been sold and resold, so that it was difficult for the owner to regain his much-needed property. Our faithful Christian brother is hoping, however, that his accustomed means of locomotion will be provided in some way, and meanwhile his faith is made stronger that the final extermination of horse-thieves in Texas must come through giving the children good Sunday-schools, with sanctified literature in place of the narratives of so-called thrilling adventure, which in ten thousands of cases now stimulate the desire to lead an easy roving life, free from care or restraint.

YOKES BROKEN AND HEARTS TOUCHED.

From Kansas comes the recital of a delightful Christian experience in a missionary's work:

"The ponies floundered through the mud and water en route

to Rock school-house. On Saturday there was a meeting to organize a township Sunday-school convention. These little home-gatherings of workers of five or six neighboring schools I have found very helpful. In the afternoon the association was formed, and got into working order. Then, although the night was very dark, many people came through the mud to our meeting. We had three meetings on the Sabbath. In my little meeting in a wayside school-house I had about fifty people. Next day I visited the day-school and some families. The horses broke the neck-yoke of my wagon while I was in the school-house. The children were very sorry for me, you may be sure. After giving some papers all round, I went to town to get the damage repaired, and got back after dark. About half way, I met a man on horse-back. He proved to be mine host, whose wife, fearing I might take cold, had sent her husband to meet me with my overcoat, which I had left, it being a mild day. He said, 'We was afraid ye would take cold; we guessed ye'd been kept in the wagon shop.' I had met them for the first time two days before.

"There were four children, one daughter about eighteen years old, and three sons, aged severally fourteen, ten, and six years. I had given the Sunday-school lesson papers. These children had theirs. I spent the evening showing them how to study the lesson; the least boy was unable to answer the question as to who made the world—he was a bright little fellow, too. In reply he said, 'Well, that I don't know—I haven't learnt that yet.' After going over the lesson in this class of four (parents looking on), we sang several hymns, the last being, 'Shall we gather at the river.' Then the question came, What river, and where? I got the book and read about the crystal stream, the trees, the fruit, the leaves, the fountain of the river, and so on, all through the picturesque chapter. Then I knelt, while all remained seated, and asked God to send the Holy Ghost on the boys and girl *now*. I told God the case of each one separately, and by name. I finished. Then the sound of the clock was heard as it measured off the moments, broken only by the sound of weeping of parents and children. The silence was eloquent for many minutes. Finally the father said, 'Ah, that neck-yoke o' yourn didn't break for nothin'.'

"The mother said, 'I feel rebuked—I have not been as careful to teach and talk to my children as I ought, and it seems you have been detained here for that purpose.'

"There were no books but the Bible in the house. I supplied some which will begin to educate the children to love good reading, and make home attractive."

THE SLOWEST FUNERAL ON RECORD.

A missionary writes that an old lady, who was his hostess upon a recent Sabbath, said to him, before service on Sunday morning, "Stranger, I am afraid you won't have a big crowd to hear you to-day. You see there is going to be a big funeral over here about five miles, of old Mr. Thomas. You see he was a powerful good man and a powerful smart man, and everybody will want to go. Then his wife, she was a powerful good woman, too. Good old Mr. Thomas, he died a long time ago—*about fourteen years*; and old sister Thomas, she died about six months ago, and as they had never had his funeral they decided to have both of them at the same time, and together."

Where the people are so sluggish, even about paying honor to their own respected dead, is it any wonder that outside missionary effort is called for to arouse those who are dead in trespasses and sins?

"I KNOW WHERE YOU ARE GOING."

Earlier than most people imagine children get an impression concerning the direction in which the footsteps of their seniors are tending. A Southwestern missionary acknowledges this fact, and at the same time comforts himself with the assurance that boys remember any effort that is made to set their feet in the right way. He says, "In passing through my field I stopped at a place where travellers are accommodated to get dinner. While waiting I tried to improve the time by giving religious instruction to a little son of the lady in charge. Almost a year had gone by when, in passing that way, I had occasion to stop at the same place for the same purpose. While eating my dinner the boy came up to the table, and looking at me intently for some moments, said, 'I know where you are going when you die!' 'Where do you think?' I said. 'Up yonder,' he replied, solemnly, pointing with his finger. Another conversation ensued, from which it appeared that the first impressions made by the missionary had been by no means lost."

THE SCHOOL BREAKING GROUND FOR THE CHURCH.

One of our missionaries in Kansas shows how the Sabbath-school becomes the forerunner of the church. More direct testimony to that fact could not be furnished than what follows, viz.:

"I have been permitted to see work bearing fruit. Last September I organized a new school in a new settlement, where no religious meetings had ever been held. Only twelve persons were at the first meeting, which was held in a small stone dug-out. From this small beginning a Sunday-school has grown, ranking

among the first of fifty-seven in the country for efficiency and number of conversions. A church organization has grown out of this school.

"Twenty-five other schools have been organized, into which have been gathered, as teachers and scholars, eight hundred and sixty-five persons. At seven of these points no religious meetings had ever been held previous to the planting of the Bible-school. Regular preaching services have followed at all these points. To accomplish this it has been necessary to travel three thousand six hundred and nine miles on horseback. Two gentlemen called on me to-day and informed me that three Bible-schools I assisted in organizing last winter at places where I was told it would be impossible to do so at that time were all in good flourishing condition, the average attendance in one of the schools for the last quarter being forty-two, which is very large, when we consider some who attend have to travel four miles."

GETTING UP A CLUB—NO CHROMOS OFFERED.

All sorts of devices, used as signals for bringing together the people at an appointed place of meeting in frontier neighborhoods, have been from time to time reported by missionaries of the American Sunday-School Union. The sending of special messengers on foot or on bare-back ponies, the ringing of a dinner-bell, the blowing of a tin horn or of a cow's horn, the lighting of a fire to send up a column of smoke,—all these, and other plans for informing the people that a meeting is to be held, are constantly resorted to.

But here comes a new device from Texas, and it is one which doubtless commends itself to all newspaper men, for it is nothing short of the modern and popular plan of getting up a club. This Texas club, however, is a huge hickory stick, with which the man who performs the duties of sexton strikes the side of the school-house with all his might, thus making the oak boards rattle, and making the welkin ring for a great distance around. When the people hear this rattle they know it is time for the meeting to "take on."

"EXODUSTERS."

About thirty families of colored people, who had come to Kansas in the recent exodus of blacks from certain localities in the South, were found by a missionary living in little sheds in the neighborhood of the coal mines in the southern portion of that State. These people, whom the missionary terms "Exodusters," were found to be, most of them, professing Christians. They had made an attempt to have a Sunday-school, but had no books,

and did not know what was best for them to get in that line, nor where to procure them, even if they had the money.

The missionary made arrangements to meet them the following Sabbath, and went on his way. Returning at the hour appointed, he found thirty or forty colored people of all ages assembled. Their head man was trying to teach a few of the colored people, while the younger ones looked vacantly on. The first remark of the leader which greeted the ears of the missionary was, "Wa'al, brudder Jones, what be your 'pinion 'bout dat are varse?" Brother Jones's opinion was not very lucid, and observing the missionary, the leader hastened to say, "Now de gemmen am come, we'll hear him lectur' to us, and tell us what to do."

Being supplied with singing-books, Sunday-school literature, and Bibles and Testaments, the missionary proceeded to put the assemblage into proper order, and equip it as a Bible-school. Being natural lovers of music, the people sang lustily; then they joined in the responsive reading as best they could. The younger ones were most proficient in reading, so a bright mulatto boy was made secretary, and a black boy of ten librarian.

The books and helps they were told would be in part given to them, but they were asked how much they could do for themselves, and seventy cents were paid in at once.

Finally, several adults grouped themselves in one corner of the room for consultation. The missionary found that the purpose of this mysterious conference was to decide whether it would be safe to trust the money in his hands. At last they called him, and said, "We wants to ask you a question, sah. What church do you belong to, sah? We be mos' all Baptist heah, sah."

Again, as before, the nature and working of the American Sunday-School Union was explained to them, and they concluded to trust its missionary with their seventy cents.

NOT FAR ENOUGH.

A boy told a Virginia missionary the other day that he went to Sunday-school "when he had nothing else to do," and declared that in Sunday-school he had "studied a heap of things, and learned right smart." Whereupon, the missionary asked him what he had learned about Jesus; to which inquiry the lad made answer, "We hain't got that far yet." And the missionary feels obliged to make the sad confession that many schools that have been long in existence seem not to have "got that far yet." He says, "Vital truths and doctrines are sadly neglected."

AN UNFRIENDLY WOMAN.

Frontier Sunday-school work usually finds its strongest allies and best helpers among women. Mothers and sisters generally

appreciate to some extent the salutary restraints of God's grace in the community and in the home. An exception to this rule must, however, be chronicled in the case of a woman found in Texas. She abused her husband roundly for inviting the Sunday-school missionary to spend a night at their house, and although the nominal head of the house is a strong friend of Sunday-schools and insisted upon having the missionary remain with him, yet the wife gained her point and drove the missionary to seek other quarters, declaring that she would take a gun and shoot all the mules on the farm if he didn't leave.

CAPTURING UNCLE TOMMY.

A wise worker in Texas finds that he has to contend against cold indifference on the one hand, as exhibited by professing Christians who claim that the decrees of God have settled from all eternity who shall be saved, and emotional Christianity on the other hand, as exhibited by those whose occasional periods of heated religious excitement are followed by limp reaction. Concerning these two classes, the missionary exclaims, "How to make the hard-shell softer, and the soft-shell harder, is, indeed, a problem to be solved."

One instance of his success in solving the first half of the problem he gives: "In a locality fixed upon for the organization of a Sunday-school, Uncle Tommy was the patriarch of the neighborhood, the leader of the church (hard-shell), and the original owner of the ground on which the school-house stands. For any one to oppose 'Old Uncle Tommy,' as he is familiarly called, is considered a very serious matter, and one likely to bring ruin upon the community.

"Obtaining the consent of the trustees, I held a meeting in the school-house, which resulted in the partial organization of a Sunday-school, and promised to be present at their first session on Sunday morning to help complete the work. Upon arriving at the place, however, at the appointed hour, I was surprised to find no one present. A young man soon appeared and solved the mystery by explaining that Uncle Tommy seriously objected to the Sunday-school, and said that in making the deed to the land upon which the house stood, he had expressly prohibited Sunday-schools and protracted meetings. This was disputed by some, so I dismissed the few who came, telling them that I would visit the county-seat the next day and examine the records.

"That promise I kept, and finding the way clear to our use of the school-house, so far as the law is concerned, I appeared again upon the scene, and began a second canvass with renewed zeal. I was warned not to go near Uncle Tommy, as I would

be sure to receive insult, and there were even hints that his old shot-gun might be brought into requisition.

"I told the people that Uncle Tommy was one of the first men I should see, relying upon the truth that 'a soft answer turneth away wrath.' As I approached his house my heart beat rapidly, for I knew that if I could capture Uncle Tommy the citadel was taken. I found him at work, shook hands with him, and at once took hold to render him some assistance.

" 'I suppose this is brother W——,' I began. 'My name is G——. Perhaps you have heard of my being around to organize Bible-schools?' 'Yes, I have,' was the reply, 'and I am astonished that a nice man like you should be around doing such a thing.' Somewhat pleased with the compliment, I did not interrupt him. 'You know, as well as I do,' he continued, 'that Sunday-schools have ruined this country. When we whipped England, she said she would get even with us some day, so she started up Sunday-schools, and sent them over here to pay us back. If you have a Sunday-school here the boys will probably get into my orchard, and you mustn't be surprised if some of 'em get shot into their legs.'

"In spite of this I urged the presence of Uncle Tommy at the meeting, and he came. I treated him with great respect, asked him to lead in prayer, and once, when the superintendent missed a question, I asked brother W—— to explain, which, fortunately, he was able to do. I then turned to the Scripture, and showed that the explanation given was correct. Before we got through Uncle Tommy actually took part in the work of organizing a Sunday-school. The people were greatly surprised, but I was not, for I remembered the love that can break down every barrier."

MANHOOD OF THE NEW WEST.

The Rev. Joseph Cook is reported as having said recently to a citizen of Nebraska, "The youth of the West will be short; her middle age will be long; what her manhood will be depends upon the training and shaping of her youth."

As showing what is being attempted in the way of practical work towards training and shaping the youth of Nebraska, a wise and persevering missionary says, "As a general thing, the people who come here are without settled religious principle, and coming from various localities, and with widely different habits, it is by no means easy to assimilate their tastes and preferences. The raw material, as we get it, must be *milled together*, and the new community coined from it. Our purpose is to put these various elements—in all of which we find some good one—through our Sunday-school mill, so as to bring out a people that shall be

every time 900 fine. Some of our little communities seem even now to come up to this standard, but it is a sad fact that the greater number fall far below it. This is a great work, and not easy of accomplishment, nor dare I hope that it will be quickly done. The mills grind slowly, but they grind."

THANKS FOR DONATIONS.

In one of the counties of Western Pennsylvania a Sunday-school of twenty scholars was gathered. They sent a very liberal sum, in proportion to their scanty means, for lesson helps and books. A grant of books was added, and the letter below will show how the "blue" library was received:

"I was requested by the Union Sabbath-school of this place to write to you and tell you how well we like the library; also to thank you for the donation that was so kindly given us. The library is far better than we expected for the money that was sent, and we think that your motto must have been 'the greatest good to the greatest number,' while selecting it. Last summer we had no Sabbath-school, because the people could not afford (or thought they could not afford) to get a library; and here in the country, where scholars have so far to come, there must be something to entice them, and what would entice them more than what we now have? We were in need of Bibles, hymn-books, and Testaments; but now, with what you have sent us, we can get along nicely. The appropriation was received with thankful hearts from the older ones; and if you could have seen the little folks, I am sure you would think that they were thankful too. 'Oh, what a pretty library!' was echoed and re-echoed through the room when they first saw it, but they only saw the bright bindings; but when they read, they will likely find that the inside is better than the outside. May the Giver of every good and perfect gift reward you for what you have done for us!"

TWO MODEL SUPERINTENDENTS.

A missionary writes of two superintendents, whose good work may stimulate others:

"I want now to tell you of two superintendents whom I have met since I came here. One was the superintendent of the first Sunday-school I ever attended. He is now seventy-eight years old, and has been superintendent of Sunday-schools for more than forty years, ever since they had an existence in this part of the country. He is now superintendent of a large and successful school in this county. He never used the International Lessons until this year. His testimony concerning them is, 'I wouldn't be without them.'

"The other has been superintendent of his present school for six years, and during that time has been absent only seven times—three times on church work, once at the Centennial, and three times visiting his old home in East Virginia. He has never varied five minutes in opening his school on time, often foregoing self-interest and pleasure to attend to his school."

AN UNKNOWN GIVER AND AN UNEXPECTED GIFT.

Many years ago, when the towns as well as the settlements in Iowa were comparatively new, the Rev. Dexter P. Smith was efficiently prosecuting the work of founding and sustaining Sunday-schools in the territory, under the auspices of the American Sunday-School Union. On one occasion he presented the claims of the Union in a church in Davenport. The collectors found in the boxes at the close of the service a pledge of one thousand dollars, to be paid at the bank on a certain future day, which was named. None in the church, however, knew the handwriting or recognized the signature, and on application no light could be given by the bank officers. The paper was therefore regarded as a worthless "hoax." As the day designated approached the pastor of the church was accosted on the street by a stranger, who referred to the strange subscription, and asked if the pastor could transmit the money to Mr. Smith for the work of the Union. On replying in the affirmative, the stranger handed the pastor a bag containing one thousand dollars in gold, and quickly disappeared. So unexpected was the interview that the pastor did not recover his surprise sufficiently to ask either the address or the correct name of the strange giver, and all efforts to trace him afterward proved fruitless. The contribution, an unusually large one for those days (nearly twenty-five years ago), and for that new region, however gave an impulse to the cause of Union schools, which lasted for many years; and the Rev. Dexter P. Smith now finds that of the 1200 to 1500 Sunday-schools established by the Union in that state during that period, many were the predecessors of what are now large and flourishing churches, though few in those churches of to-day are aware of the faithful, but humble, efforts which "opened the way" for them in the then frontier regions of Iowa.

"NOT AN EXPERIMENT, BUT A SUNDAY-SCHOOL."

A little community in Iowa, within whose borders there had never been a sermon preached or public prayer offered, was stirred to Christian work by one of our missionaries, and their determined soul found expression one year ago in the declaration, when their Bible school was formed, "Now this shall not be an experiment, but a Sunday-school."

A cordial letter from the superintendent of this school to the missionary who formed it seems to indicate that the resolve will be maintained. He writes, "We all want to see the man who assisted in organizing our Sunday-school. We will endeavor in future to do all we can for you, for we could not have lived until this time had it not been for that Society."

NEW SUNDAY-SCHOOLS IN DAKOTA.

"We had a most precious day yesterday. Organized two new Sunday-schools, and set about seventy-five people to work who have been doing nothing in Sunday-school work for some time. In the afternoon we organized in a town where there were four different denominations, and all had their ministers, but not a single Sunday-school have they had. It is surprising to see how much talent and latent power there is lying idle, and just wanting some one to *stir them up*."

GRATEFUL TESTIMONIES.

The secretary of a Sunday-school in Dakota Territory tenders the heartfelt thanks of teachers and scholars for the gift of a map of Asia Minor and Palestine, and says:

"We also hope and pray that your life may be favored of our heavenly Father, and that he may in mercy 'portion your cup,' giving no more of the bitter, or of the thorn, than is necessary for you to enjoy the sweet things of life, or to appreciate fully the roses."

A Sunday-school in Georgia lost all its library-books, Bibles, teaching helps, "and everything else," by the burning of the school-house in which the meetings were held. An application to the American Sunday-School Union, through one of its missionaries, secured a grant of books, etc., which were thankfully acknowledged:

"The donation of books came to hand to-day. The school were surprised at the ready and speedy response to our call for help. I cannot but feel thankful that God in his providence has raised up such a power for good as the 'Union.' May he who 'holds the world as his own' watch over and bless its every effort. The school, at its session to-day, passed the following: *Resolved*, That we return our most hearty and sincere thanks to the American Sunday-School Union, which has so nobly come to our help in our hour of need; * * * and that we recognize in this act of the 'Union' the noble purpose for which it was organized, and the blessed message of love it is carrying to thousands of faithful hearts in all this land of the 'Sunny South.'"

THE SHELL RIVER COUNTRY.

In Northern Minnesota, bordering upon the White Earth Indian Reservation, is a new region fast becoming known as the Shell River country. It is little more than one year since the first settler found his way into this fair section. Now, upon three beautiful prairies, stretching for twenty-five miles along the Shell River, there are not less than three hundred families.

Recently, an active Sunday-school missionary explored the three prairies, and finally began his work among the people on what is known as Third Prairie. From the homesteader's cabin which he made his headquarters, a bright twelve-year-old girl sallied forth on a bare-backed pony to give every family in the settlement notice of his presence. In this same humble dwelling of unhewn logs, "shake roof," and ground floor, the people assembled to take action in the matter of teaching God's word regularly to all the children of that district. Deep interest was shown, and the first Sunday-school in Cass county, Minnesota, was there organized, and there it will continue to hold its sessions until the new school-house is ready to open its doors in friendly welcome, at some time during this autumn.

Though this first Sunday-school in a new country was not quite obliged to find its cradle in a manger, yet the missionary who spent the night in the house where it was born was obliged to climb over trunks and boxes to the loft of the cabin, which had no floor, and there rest his weary body, and dream of the future of Third Prairie Sunday-school upon a bed of hay upon poles.

Next day the missionary drove back to First Prairie, and there, in the house of the storekeeper, hard by the new saw-mill, he formed another Sunday-school. This organization also is waiting now the erection of a new school-house.

Two new school-houses and two new Sunday-schools will help the people of Shell River country to start things aright.

LEADING THEM INTO SERVICE.

"If any man will do his will, he shall know of the doctrine," said Christ. Acting upon this instruction, a Michigan missionary says it has been his privilege to induce not a few diffident young men and retiring women to go forward and assume positions of responsibility and trust in the Sunday-school. From some of these he hears such expressions as these: "I would never have thought I could do anything had it not been for you." "All I am as a Christian worker I owe to you." "I thank God and I thank you for leading me into this work."

In illustration of the happy results of leading people to grow

in grace by engaging in Christian service, the missionary says, "I have just received a letter from a man who used to spend his time as a hunter and fiddler. He was very ignorant when converted, but since has tried to learn all he could, and God has done great things for him. He has, for about two years, had charge of a Sunday-school I organized, and has met with great success. The first letter he ever wrote was to me. It was a queer specimen, but I was glad to get it. A young man, whose education was very deficient, became a Christian two years ago. I urged him to study and to work, teaching a class in Sunday-school. Two weeks ago he was chosen superintendent. We can thank God for the Sunday-school, as a field of Christian activity."

GRATEFUL APPRECIATION.

The missionaries of the American Sunday-School Union keenly miss two very important helps, which might be a powerful inspiration to them in their labor could they be possessed.

In the first place, they are laboring in fields widely remote from each other in this great country, and cannot often meet together to compare methods, and to gain such advantage as would come from companionship with those laboring in the same cause. Nor can they easily know what manner of men their brethren in service really are.

In the second place, while they write many letters and reports, they do not often have the privilege of a response, nor the encouragement of knowing that their service is appreciated by the Lord's people.

Rev. W. L. Gage, D.D., a well-known pastor in Hartford, Conn., has recently made an extended tour in the Northwest, and upon his return, among other words spoken to his people commendatory of the American Sunday-School Union, he had the following kind and just words to utter concerning its missionaries: "I made the acquaintance of some of these men, I saw them in their work, I travelled with them day after day, and out of this protracted experience of their methods and their personal traits, I can truly and emphatically say that no class of men whom I have ever met exceed them in fidelity, loveliness, and fitness for their task. I record with joy that it was an inspiration and a consecration to be with them. I wish that I might mention the names of those whom I met, and of others of whose aptness and zeal I heard much, but it is not well."

A NOVEL WAY OF MAKING APPOINTMENTS.

At Barnesville, Minnesota, twenty-three miles from my present headquarters, I organized a good school of forty in membership. I had been watching the place for several months. A Scandi-

navian woman asked me to send her a Bible. We made her assistant superintendent. When I visited it to make arrangements for organization, I heard of a Scotch settlement five miles to the north, but as the trains did not stop there, I was at a loss to see how I could reach it. But I hit on this plan: I fastened a card to a spike and threw it out from the car as we passed along towards the Section House. An old man, who was sitting outside of his house, hobbled out and picked up my message. After reading it he took off his hat and waved it. I returned the salutation in the same way. In that manner the time for the first meeting was fixed, and when I went to it I walked eleven miles, and considered myself amply rewarded by finding twenty-three people gathered together. The old man had just come from Scotland, where he had been a member of the late Dr. Guthrie's church.

A GOOD SERMON AND CONTRIBUTION.

Prof. Samuel I. Curtis, of the Chicago Theological Seminary, in a vacation letter to *The Advance*, thus writes of Dr. Hall, who is so favorably known by his lesson expositions in THE SUNDAY-SCHOOL WORLD:

"It used to be a rare treat to sit under Dr. John Hall's ministry while a student in New York Seminary. It was a pleasant anticipation to think of hearing him once more. Nor was there any room for disappointment. The sermon in the morning was in behalf of the American Sunday-School Union. He took as his text Judges 13: 12, 'How shall we order the child, and *how* shall we do unto him?' In the clearest manner he considered the importance of this question for the family, the Sabbath-school, and the state, and then gave a brief account of the means used by the Sunday-School Union in the furtherance of its work. There was no appeal to the emotions, but every one was impressed with the greatness of the question. Ever since Dr. Hall came to New York he has been training his congregation in the matter of benevolence. He admits no agents of the missionary societies to his pulpit, but he himself preaches a sermon every year in connection with the leading societies. I have heard such discourses on foreign, home, and city missions. They always embodied some grand principles drawn from Scripture, and then a statement with reference to the society in question. The result has been a growing interest in these societies, and increased contributions. If a similar plan were adopted by our pastors generally, doubtless the treasuries of our societies would be greatly benefited, and people would contribute more intelligently."

We may add, what Dr. Curtis probably did not know, that the

collection taken for the American Sunday-School Union, at the above service, amounted to more than two thousand dollars.

IN "PERILS OF WATERS."

A missionary in Minnesota thus writes of one of his summer excursions: "Last Friday afternoon I started to pay a visit to the Henry Watson Adams Memorial Sunday-school, fifty-five miles distant from home, and to attend to any other Sunday-school work in that vicinity.

"I drove seven miles with ponies and buggy, but learning that the roads were almost impassable through the great woods, because of late heavy rains, I borrowed a saddle and went on horseback, leaving the other pony. The roads were in wretched condition, and it was late on Saturday night when I got to the house of a friend, but yet five miles from my destination. Being told that the valley intervening was flooded, and that I should have to make a circuit of at least ten miles, I engaged my friend to let me have a fresh horse. I retired to rest weary with the long ride. On Sabbath morning by four o'clock I was up and away on my hazardous journey. I passed over fields and a dozen gates and bars, through swamps and marshes, until seven o'clock, which found me at the house of the superintendent of the school of which you have been the benefactor. While having breakfast with him and his large family in their log-cabin, we hurriedly talked over the history of the Sunday-school since it was opened in January last. Every Sabbath since then has found it open, and although the roads much of the time have been very bad, and for the past few weeks flooded as I found them, yet the officers and most of the scholars have managed, by wading through sloughs, climbing and walking fences, and crossing ravines, to be present. Thus they mean to hold on, determinedly, through all seasons of the year.

"Your gift of the beautiful papers and fine new library delights the children greatly. The parents also read them with interest."

UNAPPRECIATIVE.

It isn't every community that is grateful for what is done for it through the American Sunday-School Union, though most of them are. A Western missionary, who has just been trying to do good in a dark corner, says he expects to wait for his meed of gratitude until the gospel leaven has done its work, as nothing in the shape of gratitude is manifest just now.

When the package of books sent by the missionary was opened, the map was first examined. It was thought to look pretty, but the price was too high. They held it upside down, but it didn't

look right. Then they put it sideways against the wall. At last, by noticing the printing, they got it right side up, and seeing the word East printed on the side of the map, they decided that it must be hung on the east side of the room. Altogether, they concluded the donation was only a sharp trick of some Yankee nutmeg man. The record-book was "no good;" the "Sunday-school Monitors" they had no use for, &c., &c.

They soon discovered, however, the use of the record-book, and got their eyes open to the value of the instruction contained in the "Sunday-school Monitor" for such a neighborhood as theirs.

TRAINING WORKERS FOR CHURCHES.

A missionary says, "I have recently fallen in with a very interesting case illustrating the fact that the American Sunday-School Union is truly an auxiliary of the churches, and that one way in which its helpfulness appears is in the development of competent workers.

"An intelligent and clear-minded lady states that perhaps forty years ago a missionary of the Union visited her district and established a Sunday-school. With some interruptions, the school has been in progress ever since. Now for one feature of the result. At the business centre of the nearest township there are three churches of different denominations. On a second visit I found that each of the three churches had placed its school in charge of a young man from the pioneer Sunday-school, three miles away, and in another township. Of these three imported superintendents, two had received almost their entire Sunday-school training in the missionary school planted forty years ago, and the third had formed his character in part under the influence of the same school. Thus the district Sunday-school planted by the Union has furnished three leaders in Christian work to neighboring churches."

THE AMERICAN SUNDAY-SCHOOL UNION

*In account with the Contributors to the Missionary Work, for the year ending
February 28, 1881.*

RECEIPTS.	DR.	
To amount appropriated, not expended from last year,		\$23,154 28
To amount appropriated, not expended on Green and Bucknell Funds,		2,596 75
To collections received during the year,	\$69,809 46	
To legacies received during the year,	3,061 95	
To amount received from Income J. C. Green Fund,	2,527 23	
	Book Fund,	1,872 31
	Wurts Fund,	500 00
	Phelps Fund,	154 54
	Bucknell Fund,	155 80
	Discounts,	917 60
		78,998 89
		\$104,749 92

EXPENDITURES.	CR.	
By amount of salaries paid missionaries,	\$45,205 46	
travelling expenses paid missionaries,	7,419 07	
postage paid missionaries,	1,093 37	
expenses, stationery, &c.,	2,063 33	
freight paid missionaries,	856 32	
By books and other Sunday-school requisites given to schools,	8,960 50	
		\$65,598 05

PHILADELPHIA.

By salaries paid secretaries and bookkeeper,	5,105 01	
By travelling expenses paid secretaries,	48 56	
By postage,	213 20	
By freights,	28 12	
By expenses, stationery, printing, binding, &c.,	469 88	
		5,864 77
By Annual Report,		290 33
By Sunday-school Missionary,		376 65
By Teachers' Hall and Parlor,		90 83

NEW YORK.

By salary of secretary and other salaries,	3,150 00	
By travelling expenses,	16 50	
By postage,	74 75	
		3,241 25
Amount carried forward,		\$75,461 88

	Amount brought forward,	\$75,461 88
By freight,	5 58	
By expense, rent, stationery, &c.,	543 92	
	<hr/>	549 50
By Anniversary expenses,		344 44

NEW ENGLAND.

By salary of secretary,	2,250 00	
By travelling expenses,	297 76	
By postage,	124 78	
By freight,	10 27	
By expenses, rent, stationery, &c.,	262 51	
	<hr/>	2,945 32
		<hr/>
		\$79,301 14
By amount appropriated, not expended on Green and Bucknell Funds,	840 00	
By amount appropriated, not yet expended,	*24,608 78	
	<hr/>	25,448 78
		<hr/>
		\$104,749 92
		<hr/>

PHILAD'A, April 25, 1881.

The undersigned have examined the above statement and compared the same with the books, and find it to be correct.

W. DWIGHT BELL,
GEO. C. THOMAS,
Auditing Committee.

* The "amount not expended" includes \$8364 12 worth of books in the hands of missionaries.

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2 17

S. MATTHEW.

3

2 1 Now when Jesus was born in Bethlehem of Judea in the days of Herod the king, behold, there came wise men from the east to Jerusalem, 2 saying, Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship 3 him. When Herod the king had heard *these things*, he was troubled, and all Jerusalem with him. And when he had gathered all the chief priests and scribes of the people together, he demanded of them where Christ should 5 be born. And they said unto him, In Bethlehem of Judea: for thus it is written by the 6 prophet, And thou Bethlehem, in the land of Juda, art not the least among the princes of Juda: for out of thee shall come a Governor, that shall ¹rule my people 7 Israel. Then Herod, when he had privily called the wise men, inquired of them diligently what time the star 8 appeared. And he sent them to Bethlehem, and said, Go and search diligently for the young child; and when ye have found *him*, bring me word again, that I may come 9 and worship him also. When they had heard the king, they departed; and lo, the star, which they saw in the east, went before them, till it came and stood over where the 10 young child was. When they saw the star, they ²rejoiced with exceeding great joy.

And when they were come ¹¹into the house, they saw the young child with Mary his mother, and fell down, and worshipped him: and when they had opened their treasures, they ²presented unto him gifts; gold, and frankincense, and myrrh. And being ¹²warned of God in a dream that *they* should not return to Herod, they departed into their own country another way.

And when they were departed, behold, the angel of the Lord appeareth to Joseph in a dream, saying, Arise, and take the young child and his mother, and flee into Egypt, and be thou there until I bring thee word: for Herod will seek the young child to destroy him. When ¹⁴he arose, he took the young child and his mother by night, and departed into Egypt: and was there until the death ¹⁵of Herod: that it might be fulfilled which was spoken of the Lord by the prophet, saying, Out of Egypt have I called my son. Then Herod, ¹⁶when he saw that he was mocked of the wise men, was exceeding wroth, and sent forth, and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under, according to the time which he had diligently inquired of the wise men. Then was fulfilled that which was spoken by *Jeremie the prophet*, say-

¹ Or, *freed*
Gk. of Mark 4. 41.

² For construction comp. Heb. of Job 27. 12. Hab. 3. 2.
³ Or, *offered*

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-7. 26.

S. MARK.

51

7	Then came together unto him the Pharisees, and certain of the scribes, which came from Jerusalem. And when they saw some of his disciples eat bread with ¹ defiled, that is to say, with unwashed, hands, ² they found fault. For the Pharisees, and all the Jews, except they wash ³ their hands ² oft, eat not, holding the tradition of the elders. And when ⁴ they come from the market, except they wash, they eat not. And many other things there be, which they have received to hold, as the washing of cups, and ⁵ pots, brassen vessels, and of ⁶ tables. Then the Pharisees and scribes asked him, Why walk not thy disciples according to the tradition of the elders, but eat bread with unwashed hands? He answered and said unto them, Well hath Esaias prophesied of you hypocrites, as it is written, This people honoureth me with ⁷ their lips, But their heart is far from me. Howbeit in vain do they worship me, Teaching ⁸ for doctrines the commandments of men. For laying aside the commandment of God, ye hold the tradition of men, as the washing of pots and cups: and many other such like things ye do. And he said unto them, Full well ye reject the commandment of God, that ye may keep your own tradition. For Moses said, Honour thy father and thy mother: and, Whoso curseth father or mother, let ¹⁰ him die the death: but ye say, If a man shall say to his father or mother, ¹¹ It is Corban, that is to say, a gift, by whatsoever thou mightest be profited by me; ¹² he shall be free. And ye suffer him no more to	1 Or, common	do ought for his father or his mother; making the word of 13 God of none effect through your tradition, which ye have delivered: and many such like things do ye. And when he had called all the 14 people unto him, he said unto them, Hearken unto me every one of you, and understand: there is nothing from without 15 a man, that entering into him can defile him: but the things which come out of him, those are they that defile the man. If any man have ears to hear, 16 let him hear. And when he 17 was entered into the house from the people, his disciples asked him concerning the parable. And he saith unto them, 18 Are ye so without understanding also? Do ye not perceive, that whatsoever thing from without entereth into the man, it cannot defile him; because 19 it entereth not into his heart, but into the belly, and goeth out into the draught, purging all meats? And he said, That 20 which cometh out of the man, that defileth the man. For 21 from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, thefts, ²² covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness: all these 23 evil things come from within, and defile the man. And from thence he arose, 24 and went into the borders of Tyre and Sidon, and entered into an house, and would have no man know it: but he could not be hid. For a certain wo- 25 man, whose young daughter had an unclean spirit, heard of him, and came and fell at his feet: the woman was a 26 ²⁷ Greek, a Syrophenician by nation; and she besought him that he would cast forth the
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